

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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SEASONS OF PRAYER.

To prayer, to prayer;—for the morning breaks,
And earth in her Maker's smiles awakes;
His light is on all below, above,
The light of gladness, the light of love.
O then, on the breath of the early air,
Send upward the incense of grateful prayer.

To prayer;—for the glorious sun is gone,
And the gathering darkness of night comes on,
Like a curtain from heaven's high hand it flows,
To shade the couch where his children repose.
Then kneel, while the watching stars are bright,
And give your last thoughts to the Guardian of night.

To prayer;—for the day that God has blessed
Comes tranquilly on with its welcome rest;
It speaks of creation's early bloom,
It speaks of the tribe who burst the tomb.
Then summon the spirit's exalted powers,
And devote to heaven the hallowed hours.

The Second Advent of Christ.

The following article, from *The Congregationalist*, of this city, is a continuation of a series of articles on the subject of the Millennium, which we notice under the editorial head.—This article we place here, because we find very little to dissent from in it—nothing on which we wish to comment. We have italicised some parts of it, as we consider them just admissions. They indicate the state of things which has resulted from the holding up a spiritual Millennium to the gaze of Christians. We shall look with interest for the proposed remedy, to be given hereafter.

Among the arguments urged by the Millenarians against the common views of the second coming of Christ, there is one which deserves careful notice, since although not conclusive, it is based upon important facts. We will state it in the language of Rev. J. W. Brooks, in his "Essays on the Advent and Kingdom of Christ." "The Second Advent of the Lord Jesus, with his saints, instead of occupying the place assigned to it by the New Testament, has been superseded by an unscriptural mode of calling upon sinners to repent, because death is at hand; and exhorting believers with a promise of entering into their glory immediately after their decease." He then concedes that at death, believers do pass into the presence of Christ and are blessed. But maintains that this is not the great and final glory held up to believers. "That glory, whether it refer to their throne, their crown, their inheritance, their degree, or their incorruptible body, is invariably deferred by the apostles till the coming of the Lord." He does not indeed suppose that in theory the advocates of the common views deny this.—"What I mean to insist on (he says) is, that Christians in their ordinary expositions and discourse, make these truths subordinate, and the intermediate prospect of death pre-eminent, whereas the Scriptures make the Advent and resurrection principal features, and death is only mentioned incidentally."

From these things he argues, that inasmuch as the Millenarian views tend to restore the true proportions and to make the Second Advent as prominent as it is in the New Testament, they must be true. In reply to this argument, we admit the facts alleged as to the disproportion to the common views, but deny that the Millenarian views are the remedy. We will consider first the facts alleged, and then the remedy.

We do not* then, apprehend it to be a fact

that the Second Advent of Christ is far less prominently held forth and appealed to as a motive, by the great body of Christian teachers than it is in the New Testament—and that it far less affects the minds of the mass of Christians than it ought.

No attentive reader of the New Testament, can fail to have noticed with how much earnestness the duty is enforced of constantly anticipating the final coming of Christ to raise the dead, to judge the world, and to receive to himself and finally glorify the church. It is held up as a consummation on which the highest and most ardent desires of the soul, should be so fixed that perfect happiness and rest are impossible till it is attained. The duty of feeling this intense desire is happily and forcibly described in the words of the apostle Peter, which represent Christians as sustaining such relations to the coming of Christ, that grateful affection and ardent love should induce them evermore to be looking for and hastening unto the glorious day of his appearing. Their duty, meantime, to be in full and perfect sympathy with him in the execution of his plans, and out of sympathy with this world as hostile to his interests, is no less impressively set forth by the apostle Paul, when he represents one who is truly a Christian in the full spirit of that term, as risen with Christ, and sitting with him in heaven, and deeply absorbed in those things which are the great and ruling subjects of interest in that world. Of such an one he asserts that he is dead to the world, and that his life is hid with Christ in God, and that when Christ who is his life shall appear, then shall he also appear with him in glory.

What then are the ruling interests of heaven? This is too plain to admit of a doubt. The great consummation towards which the thoughts and desires of angels and redeemed men alike tend, is the completion of the redemption of the church, her presentation to Christ, union to him, and exaltation to rule with him forever, on his throne, in the kingdom prepared for her before the foundation of the world. This will be at length the period of gratified desire, and of rest, to God, angels, and the church; and till then all who sympathize with the spirit of heaven, are continually looking for and hastening unto that day.

To aid then, in producing this spirit, (in a higher degree) in the church on earth, should be the great end of every friend of God. To what extent the mass of Christians at the present day enter into the spirit of the New Testament, as thus set forth, we shall leave others to judge. Let each individual, in particular, compare the habitual state of his own mind with this standard, and come to a deliberate judgment in his own case. *Our own impression is, that an impartial judgment would show, not only that the spirit of worldliness in its direct forms, has fearfully weakened the church, but also that even the religion of the present day has, to a great extent, been weakened by a worldly spirit.* We mean by this, that the future glories, in the light of which the church walks, are rather those of an anticipated season of religious prosperity on earth, than those of the day when Christ shall be revealed, to receive his church to inherit his eternal kingdom. The glories of this day ought to be so bright as to eclipse those of any earthly developments of any kind.—Never will the state of the church on earth be truly glorious until she shall so live and walk in the glories of the coming heavenly state that earth shall have for her no charms, no attractions which shall at all compare with those under the influence of which she is continually looking for and hastening unto the day of the consummation of her final union to Christ, and her eternal reign with him in glory. The heart of one who is merely an espoused bride is not at rest. She looks for and hastens unto the day of her final and perfect union to the bridegroom. So should it be with the church on earth and with each individual Christian. So is it with the church in heaven. With strong and incessant desire they look for and hasten unto that day. Nor till this spirit per-

vades the Church on earth can she overcome the world. Indeed, the main stress of her conflict lies here.

The constant tendency of human society is to worldliness. There is an exaggerated estimate of the worth of worldly things. Individual or national prosperity is too highly esteemed.—Worldly reverses and trials affect the mind too much. Everything is out of proportion. Worldly things are extravagantly magnified, spiritual and eternal things are no less diminished and thrown into the distance.

Whilst this is the case, it is impossible that human society should ever be in a healthy, tranquil, well-adjusted condition. False estimates and unreasonable desires of wealth, honor, power, and pleasure, will produce feverish excitement, and convulsive, and spasmodic action. The perfection of human society cannot be reached till men see and feel how little relative consequence is any form of worldly prosperity or adversity, and are drawn by intense desire towards that eternal state of things which is to be established at the coming of Christ. Nothing but a worldly spirit can make even the whole duration of this world seem long. To one who surveys all things on the scale of eternal ages, the few thousand years of the history of this world are but as a flash of lightning, they glance before the mind and are gone; but eternity with its boundless and interminable periods remains. It is because men estimate this world so highly, that they abuse it so much, and enjoy it so little. If they would estimate it infinitely less, and thus learn to use it as not abusing it, they would enjoy it more, and derive from it all the happiness which it was ever designed or adapted to give.

Nothing is true progress which leads the mind away from this result. If men are so absorbed in the progress of the arts and sciences, of education and of government, of scientific investigations and discoveries, and even of theological developments, as to imagine that they can ever make a substitute for heaven on this earth, if they ever therefore cease to feel as pilgrims and strangers who have no continuing city here, if they cease to be drawn by intense desire towards the final coming and eternal kingdom of their Lord, then all such fancied progress is not only at war with the spirit and aim of the New Testament, but is alike delusive and pernicious. But when the pervading and controlling spirit of human society shall recognize the brevity of time and the relative unimportance of earthly things, and be absorbed in the future glories of the eternal reign of the Church with Christ, then will earthly society reach that relative perfection which pertains to a dispensation so brief and so peculiar as the present. Then will the fundamental idea of this world be, "The time is short." Then will they that have wives, be as they that have none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use the world as not abusing it, for all will daily feel that the fashion of this world passeth away.

To evince, however, the truth of these views, is not the main difficulty in the present undertaking. So manifestly are they in accordance with both the letter and the spirit of the whole New Testament, so entirely too, do they commend themselves to the reason and conscience of Christians, that whatever may be their practice, they will without dissent admit the truth of all that has been stated.

The main difficulty is not one of theory, but of practice. It is this. *How shall the Church be brought into such a state as we have described?* In general, we reply, not by the Millenarian theory, but in another mode, to be hereafter stated.

Favoritism in the Study of Scripture.

(Concluded from our last.)

Let us take as another example the first chapter of Matthew. The title of this portion of the sacred record is, "The Book of the Gen-

eration of Jesus Christ, the Son of David, the Son of Abraham," i.e., the book or account of the generation or genealogy of Jesus Christ, in order to show that he is truly the Son of David and the Son of Abraham, and therefore has full claim to the character of the promised Messiah. The historian then proceeds to make good this point by a reference to those tables which no Jew would dispute. He traces up link after link of the chain of Providence in the gradual unfolding of the plan of redemption. He gives us, in fact, a history of redemption in epitome, taking, as the two points to which he directs his proof, the two centres around which he gathers his account,—the two promises recorded in Old Testament history, the first to Abraham, the second to David. These promises were by far the fullest and most remarkable of any, and in singling out these he singled out those upon which the eye of every Jew was fixed, and in the fulfilment of which their eager expectations were directed.

We follow, then, the Evangelist in this inspired enumeration of Abraham and his sons, till David, and of David and his sons, till Christ. We commence with the familiar names of Old Testament history,—"Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah and his brethren." Then we pass on to names less familiar, whose history is more obscure but whose very obscurity has its use, as we shall show. We read the guilty names of Tamar, and Rahab, and Bathsheba, to whom we shall immediately advert. Then we come to Boaz, and David, and Solomon, and the long line of Jewish princes, and along our whole progress, every succeeding step is taken with increasing eagerness and more ardent expectation, hastening, as it were, impatiently over each intervening step, till we arrive at the birth of Him, who is "the desire of all nations." We seem all the while as one making his way through a long gloomy passage, impatient to find its outlet, and rejoicing, when, at last, he has found it; even so, we feel when making our way along the line of the many generations from Abraham to Moses, wondering all the while why so many steps, and so long an interval, should have been necessary, till, at length, with the joy of them who have at last lighted upon the long-sought object of their expectation, we read, "Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who was called Christ!" Generation after generation comes into view and passes away: but the seed of the faithful is still preserved. A thousand times is it threatened with entire extermination; but it fails not, it cannot fail, till Shiloh comes! And at length he comes; the Saviour comes; the Saviour long expected; not merely Abraham's son, but the true Abraham, the Father of the faithful, the Father of an innumerable offspring, more than the dew from the womb of the morning; the true Isaac, the child of joy, the only-begotten of his Father, willingly become a sacrifice, in obedience to his Father's will; the true Jacob, who, for the love where-with he loved his bride, the Church, took upon him the form of a servant, stooping to the endurance of wrong and insult, laboring to obtain his beloved Rachel, the despised Leah, the outcast Gentiles, yet, hereafter, to take to himself his chosen Rachel, when he shall come out of Zion, and turn away ungodliness from Jacob, the true Judah, the object of his brethren's praise,—nay the lion of the tribe of Judah; the true Boaz, taking to himself the forlorn outcast Moabitess,—the strangers amongst the distant nations of the earth; the true David, the youngest, but the fairest, of his father's house; the shepherd, but the man of war, the triumphant conqueror; the true Solomon, the prince of peace, who shall reign from sea to sea, and from the river to the ends of the earth; the true Zerubbabel, the builder of the temple, the restorer of Jerusalem, the reviver of his church. Gathering then together these high associations, and clustering round every name and every event the precious remembrances with which Scripture furnishes us, Oh, with what solemn interest ought we to read this book of the generation of

* We have italicised this *not*, supposing it to be a mistake of the printer, and that it was not intended to be placed there by the writer; for standing here it contradicts the previous admission.—Ep.

Jesus Christ, the son of David, the son of Abraham !

Again, we would remark, with regard to the obscurity of some of these names, and the eminence of others, the obscurity of Esrom, for instance, and the eminence of David, that thereby, while God would exalt the lowest and poorest by ranking them among Messiah's ancestors, he would teach the highest and noblest to look upon their true dignity and nobility, as arising from having their names in his genealogy and, having a share in bringing him into the world, teaching the poorest not to be cast down on account of their poverty, but to rejoice that they were so highly honored; and the mightiest, not to exult because they were mighty, but because they were counted worthy of the honor of being among those from whom, as to the flesh, Christ came, who is over all, God blessed for ever.—And yet, high as was the honor of being among the ancestors of Messiah, there is an honor higher still—an honor from which none are excluded—that of being his spiritual seed. And whilst we wonder at the honor put upon the descendants of Abraham in being Messiah's ancestors, let us seek and prize the far more wondrous, more exalted honor and privilege of being descended from him according to the Spirit; of being "born, not of blood, nor of the will of the flesh, nor of the will of man, but of the will of God."

Again, we remark, that whilst many of these characters were Israelites indeed, some of them were wicked and profane; and whilst the mass of the long catalogue is composed of Jews, there are also some Gentiles admitted among them, thereby teaching us that Christ came not to call the righteous, but sinners to repentance; that in him there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all. We have not merely the faithful Abraham, the favored David, the good Jehoshaphat, the pious Hezekiah, but we have the harlot Rahab, the tyrannical Rehoboam, the wicked Ahaz, the impenitent Ammon, all ancestors of the holy Jesus! thereby teaching us that, as it is not our own righteousness that shall give any title to spiritual relationship to him, so it is not our sins that shall keep us back; excluding all boasting, yet affording all encouragement to the returning sinner; showing us also how Jesus at once casts down and confounds the pride of man, in vaunting of honorable birth, by filling up the book of his generation with a long line of sinners! As many who are written in this catalogue are not written in the book of life, so we know that many are written in the book of life who are not written there. All are not Israel who are of Israel. All are not spiritually related to Jesus who can claim kindred with him according to the flesh. "Who are my brethren?" was the question put by himself, and he answers it himself—"Whosoever shall do the will of God, the same is my brother, and sister, and mother." * * *

Again, we remark, how powerfully does the reading this generation of our Lord bring home to us the truth, so strongly dwelt upon by the apostle, that Christ took not upon him the nature of angels, but the seed of Abraham; that "He that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren;" that as "the children were partakers of flesh and blood, he himself likewise took part of the same; and that thus in all things he has been made like unto his brethren, that he might be a merciful and a faithful High Priest in all things pertaining to God, to make reconciliation for the sins of the people;" and "himself having suffered being tempted, he is able to succor them that are tempted." The perusal of this record of Christ's ancestry is well fitted to second and enforce this doctrine of the apostle; by each successive name, as by so many successive strokes, the blessed truth is impressed upon our hearts, that he who is our Saviour, is our kinsman too,—bone of our bone, and flesh of our flesh, who can truly be touched with the feeling of our infirmities. As we pass along each name, we seem to be passing along so many links of that chain which binds our Saviour to us, and us to him in strictest and most loving relationship, as our friend and brother, partaker of our name and nature, sharer in our human feelings, sympathizer in all our sinless infirmities.

We might go on to show how beautifully this passage illustrates God's faithfulness to his promises; how fully and strikingly it fulfills and verifies prophecy,—how it displays the resistless steadfastness with which God carries his purposes into effect, so that neither the bondage of Egypt, nor the rebellion of Jeroboam, nor the captivity of Babylon, nor the wickedness of Israel's kings, nor the sins of the people, nor the desolation of the kingdom, could hinder the regular and unshaken succession of the royal line from whose loins Messiah was to spring.

In conclusion, we would repeat the cautions with which we set out, against the undue preference of certain portions of Scripture, and the irreverent undervaluing of certain others. It is

sinful in itself, and most injurious to the advancement of the soul in knowledge and in holiness. Let us be sure of this, that each part of Scripture has its end, and its end with reference to our own souls; each part was designed by God to produce a certain effect in our soul, to supply a certain want, or to communicate a certain blessing. We are no judges of what wants are to be supplied, or of what parts are suitable or unsuitable to supply them. Let us put ourselves into the Spirit's hand, and cast ourselves abroad over the whole of Scripture, and He who knows our wants, will apply those portions of his Word which he knows will relieve them,—If we are resolved to be content with a partial Bible, we must be content with a partial sanctification. And the more we spread ourselves out over Scripture, the more fruitfulness and fulness shall we find in all its parts. Formerly, perhaps, we found many a dreary barren spot in Scripture; we were ready to ask, Can this be profitable reading? Let us read on in faith.—We have vivified our spiritual taste, by our system of favoritism, and that taste must be corrected. Let us read on then in faith, and recovering a true spiritual taste, we shall find the wilderness converted to a fruitful field, and the rock will yield its waters; we shall soon learn to feel the beauty and the power of what we once irreverently neglected as unedifying. We shall no longer be content with our favorite passages and books; and perhaps we may find, that the very places we once omitted, are the richest now, and the most suitable to our case. We shall find, that it was not the want of beauty in the scene that rendered it so unattractive to our gaze, but the want of a more purged, a more extended range of mission; it was not a selection of objects that we stood in need of, but a simpler faith, and finer eye.

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Consolation.

BY CHARLOTTE ELIZABETH.

When the streamlet is dried up,
Then fly to the fountain!
When the valley is flooded,
Then haste to the mountain!
When the arm thou hast leant on,
Is laid in the dust;
On the arm of the Lord
Lean, with faith's cheerful trust.

Earth's gourds! Oh how tempting,
Their flower and their fruit!
How we love their sweet shadow!
But a worm's at the root!
When thy gourd, that once sheltered,
Is withered away,
Be the shadow of Jesus
Thy shelter and stay!

How oft have Hope's visions
Deceived the fond-hearted!
Like the rainbow they shone:
Like the rainbow departed!
When their light that once sparkled
Is darkened and gone;
See the rainbow that fades not—
It arches God's throne!

How oft have earth's pleasures,
For which our hearts panted,
Like the bright poison-berry,
Proved deadly when granted!
When the soul has been sickened
With earth's poisoned joy;
Look up for pure pleasures—
Their fountain's on high!

As the dove when of old
From the ark it went forth,
Some green spot to rest on,
To seek through the earth,
When it found that the deluge—
So deep and so dark,
Left no green spot uncovered,
Returned to the ark—

So, when floods of affliction
Have deluged all round,
And no green spot of gladness—
No hope-branch is found:
Then flee to the Saviour—
The true ark of rest!
Oh! there's no place of shelter
Like his pitying breast!

When there, thou art sheltered,
Tho' storms wrap the skies,
And higher, and higher
The deep floods arise:
Above the dark waters
The ark's lifted high,
And bears its blessed inmates
To God's mount—the sky!

By the scorn and the scoffing,
For thy sake He bore—
By the sharp crown of thorns,
For thy sake he wore—
By the sweat in the garden—
The death on the tree—
To Him who redeemed thee,
Thou wearied one, flee.

From Him, thine own Saviour,
Whate'er may betide thee,
No distaste can sever,
No sorrow divide thee!
Earth's friends *may forsake*—
But He'll forsake—never;
Earth's loved ones *must die*—
But He lives—for ever.

In love He afflicts thee;
In mercy He chastens:
To wound He is slow—
To bind up—he hastens:
When thy sins call for chastenings—
'Twill comfort impart—
Though a frown's on his brow,
Yet, there's love in His heart!

Each dear earthly cistern,
By his hand may be broken;
But the stroke, though severe—
Of His love is a token;
He breaks them, that we
By their loss may be led
To drink of true pleasures,
From joy's fountain head.

To Him who so loved thee,
Let grief draw thee nearer:
Each dear precious promise,
Let sorrow make dearer—
Then welcome the trial,
By which there is given,
To thy soul more of God!
To thy heart more of heaven!

Nearing Sunrise.

"Answer thine own Bride and Spirit!
Hasten, Lord, the general doom;
Promised glory to inherit,
Take thy pining exiles home.
All creation
Travails, groans, and bids thee come,"

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. 11:26.

The Lord's Supper was instituted in the night-season. It is one of the Voices of the Night. This paper presents an aspect of the communion rarely dwelt on: I view it as bearing on the future, as a pre-intimation of the dawn—a night voice, with as much of what is to be, as of what has been, sounding in it. It sets forth the fact of the death of Jesus. We pronounce that to be fact which the sceptic has often tried to prove to be deception. It sets forth the necessity of His death—that without shedding of blood, there is, and has been, and can be, and will be no remission of sin. The atonement is the golden thread that runs through all Christianity: withdraw it, and the whole system must be exhausted of its vitality. If there be one truth more vividly written upon the brow of that gospel than another, it is this—that the least sin that has swept through the heart with the speed of the transit of the lightning-beam, and the greatest sin that ever was perpetrated upon the earth, must be forgiven, if forgiven at all, in one way, through one sacrifice, and that the precious blood of the Lamb of God, that taketh away the sins of the world.—It is not the fact, that great sins need an atonement, and little sins, as they are called, may be excused without it; but it is the truth that sounds in every promise, that is inscribed on every page, that is demonstrable from the whole structure of Christianity, that there is no sin so minute as to be beneath the range, or the reach, or the necessity of its efficacy, and that there is no sin so heinous, and so great, as to be beyond its power to forgive and to take away. I have often viewed the communion-table in its retrospective character: I wish to study it in its prospective character. The apostle says, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death:" that is retrospective; but he adds, "till he come," which indicates a prospective bearing.

Christ fills the whole sphere of a Christian's being; he is in all the hopes, the faith, the joys of a Christian's life—the alpha and the omega, the first and the last. This neither can nor has been said of any other being, the head or founder of any other system that ever was proclaimed in the language of man. There is something peculiar in the gospel in this respect, that it brings men, not into contact with a dogma, but into union and communion with a living Being—that Being the Son of God, the Saviour of sinners. If I look backward, in the way in which we have looked, I hear the name of Christ in every promise; I see reflected the glory and the likeness of Christ from every type. Every harp from Miriam's to Malachi's, resounds with His name; every type, from the earliest to the last, is the mirror of his beauty; all the facts of history, all the phenomena of the past, are but pre-significant signs and fore-shadows of his advent, till all light becomes the dawn of His rising, and all sounds but the footfall of the approach of Him who came to suffer, and will come to reign. During the eighteen hundred years which have elapsed since that fact—that great central fact in the annals of

eternity and time—occurred, viz., the death of Christ, he has been all, and in all, in the sufferings of His people, and in their consolations too. In the rise and ruin of empires, in the flourishing and decadence of churches, Christ's presence, Christ's book, Christ's principles, Christ's precepts, have been predominant. Ex-punge Christianity from the world, and there will be a blank behind too terrible for man to gaze on.

That one fact, that Jesus died upon the cross, has more altered the aspect, and changed the history, and directed the current of human events, than all the triumphs of Alexander, and Cæsar, and Napoleon, added together. Can it be a human event that has thus put forth a creative power? Can this be an ordinary fact that has transformed, ever as it touched, the aspect and history of mankind? Erase, then, that name from the earth, and its brightest spots would be disenchanted. Silence that sound which is the key-note of our songs, and all the harmonies of the world would be thrown into confusion. Take the Bible from us, and we should learn, by the terrible gap that is left behind, what a mighty blessing, what a glorious possession, has been, in judgment, or in chastisement, temporarily, or for ever, removed from our hands. In that respect, then, to which I have alluded, the cross has been the chief thing, the sublime thing: so much so that Christians, as they have looked at it, have said what the Apostle said, and said from his heart—"God forbid that we should glory save in the cross of Christ!"

The communion table is but a central spot upon which the grand panorama of Calvary sweeps before us;—a voice of the night ever swelling upwards,—and the songs of the sanctuary are but the unspent, feeble echoes of those blessed words which closed that dread tragedy to Jesus, and opened these bright prospects before us: "It is finished." Thanks be to God for his unspeakable gift! What shall we render to the Lord for all his benefits to us? We will take into our hands the cup of salvation, and we will call upon the name of the Lord. When therefore, we surround a communion-table, we do so to express our sense of infinite obligation, and to give embodiment to emotions of gratitude and devotedness. Upon the public platform, and in the public eye, we declare and assert what we have done in the closet, with the doors shut—that, be ashamed who may of Christ and him crucified, we are not ashamed of the gospel of Jesus. It is the basis of our hope; it is the fountain of our joy; it is the ground of our acceptance before God the Father in heaven.—Well is its first night called, in the Scriptures, "a night ever to be remembered;" well has it been called by one, "the noontide of love;" and well may it be felt by us all to be a fact worthy of the gratitude of the thankful—the songs of them that loved Him—the celebration of all, in every age, and under all circumstances, "till He come" again. When a minister invites to that table, it is not to join the communion that he prefers; it is not for any to associate themselves in membership with any body, or party, or section upon earth; it is still an oasis in the wilderness of sectarianism, to which people come as the Apostles came, when sects and systems were not yet developed, "to do this in remembrance of Jesus," and to show forth his death "till he come." If, in some excess of bigotry, exclusiveness, and fanaticism, we should try to appropriate that table, as the monopoly of a party, and not the common table of all Christians, because spread by their common Lord—that Lazarus who was raised from the dead at Bethany, and who sat there before us—that son of the widow of Nain—that restored maniac of Gadara, "clothed, and in his right mind"—the apostles of the first century, and the martyrs of the second—Augustine, Jerome, Vigilantius, Agobard, Wickliffe, Luther, Knox, Cranmer, Latimer—if they could become animate and vocal, would rise from the graves and rebuke us for trying to make that particular, which is catholic—that sectarian, which is for all who love the Lord Jesus Christ in sincerity and truth.

But the light in which I have looked at this subject has been, as I have said, its retrospective bearing; but it has, though it has not been looked at in this light, as I think it ought to have been, a prospective bearing. The Apostle says, we are to show forth His death "till He come." I do not wish to look at these words, or even to moot the discussion of them, in a controversial sense. But, plainly, "till he come," must refer to the Saviour's second advent, not any previous advent that may, by possibility, be called so; because if He has come, then the Sacrament has ceased. It is only to last "till He come;" if He has come, and if the mode in which he has come can be pronounced to be the fulfilment of His words, then the Lord's Supper has passed away, and it ought not to be celebrated. But, if the "till I come" be that advent which is often spoken of in the Scriptures, then there can be no doubt that we do His will when we celebrate this Supper; and that we do so in the attitude of a believer

when we do it, looking to that era which is here denoted as his advent. There is something beautiful in this—that a communion-table connects the cross of Jesus and the crown of glory—that the crucified and the glorified are both associated with this blessed festival: so that, like the rainbow that John alludes to in the Apocalypse, one end of it rests upon the cross; it then vaults into the sky, sweeps past the throne of intercession on which Jesus sits, descends again to the earth, and rests upon the crown; thus forming, as it were, the pathway by which the Saviour rose, and along which he will come again—describing the arc of mercy and of love that Jesus commenced on Calvary, and will finish and complete when the kingdoms of this world become the kingdoms of our God and his of Christ, and he reigns for ever and ever.

It is thus, too, and looking at it in this light, that the words of the apostle are seen to be strikingly fulfilled: "Now abideth faith, hope, and charity"—or love. Faith looks backward to the cross, and derives its nutriment there; love looks upward to Christ upon his throne, "whom having not seen it loves; in whom, though it sees Him not, yet believing, it rejoices;" and hope looks forward to that day when He shall appear with many crowns, King of kings, and Lord of lords. Thus the faith, hope, and love of the Apostle, are the parasite graces which cling to the one Christ, draw their nutriment from the one sacrifice, and are inseparable from Him in whom they live, and move, and have their being. Faith thinks of the High Priest's sacrifice without; love thinks of the High Priest's intercession in the holy place where He now is; and hope waits expecting till He come forth, and bless the people that are looking for Him. It is thus that as a Christian I cannot be happy without a full Christ. I cannot so rivet my eye upon the cross that I shall be blind to His crown; I cannot be so fascinated by the future crown that I shall forget that He was crucified for me: I may not lose His crown in His cross, nor His cross in His crown; but rest upon the one for forgiveness of my sins, and anticipate the other for the satisfaction of all the yearnings of my heart, and for entrance into that perfect joy, felicity, and bliss, that are promised to the people of God. Faith looks to His cross, and is invigorated there; love lifts its heart to His throne, and is rekindled there; hope, with unwearied wing, soars onward to the future, and is refreshed, and strengthened, and exhilarated there. Christ suffering, Christ interceding, Christ glorified, is the perfect Saviour; faith, hope, and love, constitute the perfect graces of the perfect Christian. Christ's first advent finished the types of the Jewish economy; Christ's second advent will finish the rites of the Christian economy. When He came, the Passover passed away; when He comes again, the Lord's Supper itself will pass away. But until He come, the Lord's Supper is meant to be the place where we not only believe, but hope; not only feed on Him, but look for Him a second time without sin unto salvation.

The attitude of the Church of Christ is that of constant looking forward. The whole Bible is full of that great time. Let me give some instances. "One like the Son of Man came in the clouds of heaven; and there was given unto him dominion and glory, and a kingdom, that all people, nations, and tribes should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that shall not be destroyed." Again, in Jude:—"The Lord cometh with ten thousands of his saints, to execute judgment upon all." Jesus tells us so himself. "When the Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory." He tells us again:—"I will not leave you comfortless; I will come again, and receive you to myself." Now these promises are just as true as the fact that Christ died. This was preached by the apostles:—"He shall send Jesus which before was preached unto you, whom the heavens must receive till the times of the restitution of all things; of which times God hath spoken by the mouth of his holy prophets." Again, the apostle says to Timothy:—"That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ; which in his times he shall show who is the blessed and only potentate, the King of kings, and Lord of lords." The angels preached the same fact:—"Two men stood by him in white apparel, which said, Ye men of Galilee, why stand ye gazing into heaven? This same Jesus which was taken from you into heaven shall come in like manner as ye have seen him go." How did Jesus go? He rose, and a cloud received him out of sight. Well, says the angel, in the same manner Christ shall come again to this very earth. Again it is pronounced repeatedly in other passages:—"They shall see the Son of man coming in the clouds of heaven with power and great glory." "Hereafter shall ye see the Son of man sitting on the right hand,

with power, and coming in the clouds of heaven." "The Son of man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works."—"When the Son of man shall come in his glory." "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God." "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God." "The Son of man shall come in his glory, and all his holy angels with him." "That ye may establish your hearts unblemished in holiness before God, even the Father, at the coming of our Lord Jesus Christ." Again:—"Lest coming suddenly he find thee sleeping." "Therefore be ready, for in such an hour as ye think not the Son of man cometh." No man can say that the heavens will not rend and the trumpet sound tomorrow. No man knows the day nor the hour; and if there be any meaning in the New Testament, it is that the Christian is to stand ever expecting the hour when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat;" "for the day of the Lord cometh as a thief in the night." And when he comes, what are we to expect then? The dead in Christ shall rise first.—"The Lord himself shall descend with a shout, and the dead in Christ shall rise first, and we which are alive shall be caught up to meet them in the clouds." And the end for which he comes is to complete our salvation. "To them that look for him shall he appear a second time unto salvation." Let us ask that question,—"Are we looking for him? Is this our state? It is to them that look for him that he will appear the second time without sin unto salvation." And, says Peter:—"Kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." Again:—"When he shall come to be glorified in his saints, and to be admired in all them that believe." "The Lord Jesus shall come and judge the quick and the dead at his appearing." "The Lord of hosts shall reign in Mount Zion and Jerusalem, before his ancients gloriously." This period is called in other portions of Scripture, "times of refreshing from the presence of the Lord;" "the times of the restitution of all things;" "the last time;" "the glorious appearing of the great God and our Saviour Jesus Christ;" "the day of our Lord Jesus Christ."

All these passages, when taken together, constitute the full exposition of the words "till I come;" and all of them show that the attitude of a true Christian, not only at the communion-table, where it is primarily so, but in all circumstances, is that of looking for the second personal appearing of him who "shall change our vile body, and transform it into the likeness of his own glorious body."

Now the great scope of the Romish apostacy, as the perfect contrast of the Christian Church, is to blind the eyes of her people to this great apocalypse, and to destroy and weaken the thirst of their hearts for this glorious appearing. She finds Christians looking and wishing for the advent of Jesus; and what does she do? She gives them an image or a likeness of him in order to satisfy their thirst. They ask for the living bread—she gives them a dead stone. And lest in that blessed ordinance which we regularly celebrate, the thought should still rush into their hearts that we are to do it "till Christ come," and the earnest cry should spring from those hearts, "Come, Lord Jesus!" she tells them that this desire is pacified in the sacrament, and that they are not to look beyond it for Christ, for that the bread they eat is turned into his soul and body, his divinity and humanity; that he is personally present, and that they need not, therefore, look for him. If there be one great perversion of the gospel more marked than another in that system, it is its attempt to destroy in the yearning heart of God's people that longing, thirsting desire, "Come, Lord Jesus, take the kingdom and reign for ever." But this ordinance, preserved and celebrated in its purity, shows us that while we do so, we are not only to have a retrospective reference to his cross, but an onward and an upward aspiration after that blessed epoch when he shall take the crown, and reign for ever and ever: so much so, that this expectation is the attitude of every communicant; it is the polarity of a Christian's heart. He lives in the future as much as he lives in the past; for if the past gives him the ground of all his hopes, it is the future that give him the gratification of those hopes. We are to look for the advent of Christ, because in this ordinance we are commanded to do so; we are to look for his advent, because the bride longs for the Bridegroom—the children look for the parent—the disciples pray for their Lord. All of us recollect his own blessed promise,—"I will not leave you comfortless; I will come again, and receive you unto myself, that where I am there ye may be also."—(To be continued.)

What is it to Believe on Christ?

Reader, did you ever ask this question? Is it your sincere and earnest wish to have it answered? If so, this tract is intended for you. May God make it a blessing to your soul!

I will suppose that you have at some time felt alarmed in view of your sins, and inquired in your thoughts, if not in words, "What must I do to be saved?" You have the same answer that Paul gave to the jailor, "Believe on the Lord Jesus Christ." Still you hesitate. You ask what this language means. You desire to know *what it is* to believe on Christ.

Your wish, fellow-sinner, is a very reasonable one. The wonder and the sin is that you have not asked such a question before. It is a most important and solemn question. It has much to do with your salvation; for the Bible declares, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

"What is it to believe on Christ?" It is—

1. To feel your need of Him.
2. To believe that he is able and willing to save you, and to save you now; and
3. To cast yourself unreservedly on his mercy, and trust in him alone for salvation.

1. To feel your need of Him.

Till you do this, you will never seek him earnestly, or trust in him wholly. You do not send for a physician till you feel yourself to be ill. It was only when Peter found he was sinking, that he cried, "Lord, save me." So the sinner never goes to Christ in a right manner, till he feels himself to be a lost, wretched being. It is not enough to know this: you must feel it.

Do you say *you cannot*? O, then, how lost, how wretched you must be! Your very language ought to fill you with shame and fear.—Whose fault is it that you do not feel? How long need it be before you feel? You can feel alarm when a murderer holds you in his grasp; you can feel sorrow when a friend is dying in agony before your eyes; and can you feel no sorrow when you think of a suffering Saviour whose love you have abused? no alarm when you call to mind that fearful judgment to which you are hastening? Will you dare tell your Judge at the great day, that you could not feel your need of a Saviour?

But you say, "I do feel, at least in some degree, that I am a poor, guilty, undone sinner; but this will not save me." No, it will not.—Thousands have felt this and perished. You must, also,

2. Believe that Christ is able and willing to save you, and to save you now.

He is able, for he is almighty. You are a great sinner, but Christ is a great Saviour.—Has Satan been trying to persuade you that Christ is not able to save so great a sinner as you are? It is false. He is able, and unless you believe this in all its glorious extent, you will no more be willing to trust him, than a man on the roof of a burning house will step upon a weak ladder which he knows will give way beneath him.

You must believe that he is *willing*. He has in many ways shown himself to be willing. If you doubt it, you disbelieve and offend him. Does it please him, think you, when he utters this kind welcome, "Him that cometh to me I will in no wise cast out," to hear you reply, "O Lord, I can not think that thou art willing to receive such an one as me, if I should come?" Yet you do in effect say this every moment you cherish the feeling that you are too sinful to hope for pardon. You mistake this for humility; but it is unbelief, and sin.

You must believe that he is *willing now*.—Perhaps you have thought he would be willing, after a few more days or weeks spent in praying, and weeping, and growing better. Be assured your worst enemy wants no more than that you should continue to think so. You are growing no better. You are doing nothing to gain Christ's favor while you refuse to yield to his invitations. Until you believe that he is able and willing to save you, and do it now, you never will be saved. The great enemy of your soul does not wish you to set a time *far distant* when you can go to Christ, and when he will be willing to receive you. If you will continue that time at the distance of a week, or an hour, or a minute, his object is gained—and your soul is lost!

But you ask, "Does not a sinner, at the moment of his actual submission to the Saviour, feel more fit to be pardoned? and is not Christ more willing to pardon him than ever before?" No, dear friend, no! He was less fit to be pardoned, for his sins had been increasing every moment up to that very time; and Christ was no more willing to pardon him than he had always been. Every Christian will tell you that so far as Christ's willingness was concerned, he might as well have found peace in him months or years sooner, as when he hopes he was pardoned. The next thing required of us is,

3. To cast yourself unreservedly upon his mercy, and trust in him alone for salvation.

This implies that you renounce all expecta-

tions of saving yourself, or of being saved in any other way than through the righteousness and redemption of Christ. Did you ever feel as if you had done all you could? Have you tried to think of something more to do to obtain hope and forgiveness? You have done too much in this way already.

Just stop doing, and begin to trust Christ to do all, and you are safe. A man is rowing a boat on a river just above a dreadful cataract.—The current begins to bear him downward—the spectators on the banks give him up for lost—"He is gone," they all exclaim. But in another moment a rope is thrown towards the wretched man—it strikes the water near the boat, now how does the case stand? Do all the spectators call upon him *to row*, to row *stronger*, to *try harder* to reach the shore, when with every stroke of his arm the boat is evidently floating towards the falls; O no, the eager and united cry is, "Drop your oars! Give up your desperate attempt! Take hold of the rope!" But he chooses to row, and in a few minutes he disappears and perishes. All his hope lay not in rowing, but in *ceasing to row*; for while he was rowing he could not grasp the rope. So all the sinner's hope lies not in rowing, but in ceasing to row; for while he expects soon to accomplish the work of salvation, he will not look to Christ to do it for him. It is not doing, but yielding, that is required.

But you say, "If all I have to do is to cease from attempting to save myself, and to be willing that Christ should do the work of my salvation, why do you urge me to become a Christian, or to do any thing? Why not let me sit still and wait till Christ shall come and pardon me?" And what if the man in the boat had dropped his oar, and then folded his hands and waited for the rope to save him? He might as well have died rowing as sitting still, and would as certainly have died in the latter case as in the former. But he must grasp the rope. So the sinner must lay hold upon the cross; not by waiting till he is better, but by first concluding that he shall never be any better in the way he is going on, and then looking to Christ. As he perceives the ground sinking beneath him, and feels how lost and wretched he is, filled with mingled despair and hope—despair in himself, and hope in the power and mercy of Christ—he says,

"I stand upon a mountain's edge,
O save me, lest I fall!"

Feeling that he is justly condemned, and deserves to perish, he looks to Christ as his only refuge, and cries, "Jesus, thou son of David, have mercy on me!" His prayer is heard—the heart of the compassionate Saviour is ready to welcome him—the arms of mercy are stretched out to receive him—a word of kind welcome reaches his ear, "Son, be of good cheer, thy sins are forgiven thee." He believes that word—he trusts that heart—he falls into those arms—and he is safe.

Now, dear reader, your question is answered. Is not the answer true? Is it not plain? Do you not see your mistake? Since all things are now ready, and the Holy Spirit not quite grieved away from your heart by your delay, will you wait any longer?

Does your heart now say, "Lord, I believe: help thou mine unbelief?" Will you take the Saviour at his word? Are you willing to trust him to do the whole work of your salvation?

If so, lay down this tract; prostrate yourself before this waiting, insulted, and still compassionate Redeemer; tell him all your heart, and he will pardon, accept, and save you.

Tennessee Baptist.

THE BIBLE—ONCE FOR THE FEW—NOW FOR THE MANY.

The following extract of "Anderson's Annals of the English Bible," will show the feelings which existed towards the English translation of the Scriptures in the time of Henry VIII.

"Be it enacted that no manner of persons, after the 1st of October, shall take upon them to read openly to others, in any Church or open assembly, within any of the King's dominions, the Bible or any part of the Scripture in English, unless he be appointed thereto by the king, or by any ordinary, on pain of suffering one month's imprisonment. The Chancellor of England—Captains of the wars—the king's justices—the recorders of any city, borough, or town, and the speaker of parliament *may use* any part of the Holy Scriptures as they have been wont. And every nobleman, or gentleman, being a householder, may read, or cause to be read, by any of his family servants, in his house, orchard, or garden, to any of his family, any text of the Bible; and also every merchantman, being a householder, and any other person, *other than women, apprentices, &c.*, may read to themselves privately the Bible. But *no women*, except noblewomen and gentlewomen, may read to themselves alone, and no artificers, apprentices, journeymen, serving men of the degrees of yeomen, husbandmen, and laborers, are to read the Bible or New Testament *to themselves or to any*

other, privately or openly, on pain of one month's imprisonment."

What a sad comment is this upon the last comment of our Saviour; "Go ye into all the world and preach the Gospel to every creature!" and how thankful should we be in this happy country, that persons of all conditions, and in all circumstances, may read, in their own language, without the fear of restraint, what God has done for their souls! Surely "the lines have fallen to us in pleasant places; yea, we have a goodly heritage!"

Bible Record.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MARCH 15, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THIS WEEK'S "HERALD" contains articles from *The Congregationalist* and the *Christian Watchman*.—The press is beginning to awake respecting the necessity of defending their views of the future. To give our readers opportunity to see what others say on this question, we have in this number devoted much space to those articles, and for one week deferred the continuation of the extracts from Messrs. BROWN and BONAR.

MILLENNARIANISM.

Under this head *The Congregationalist*, of this city, is having a series of articles, which we copy below, interspersed with remarks of our own. The first quotations are from that paper of Feb. 21st, and begin as follows:

"In our notice of Gilfillan's Bards of the Bible, we said a few words concerning the Millenarian views advocated by him, and which are now, to some extent, leavening the Christian community. It is our present purpose more fully to state the essential elements of this system, and to consider some of its tendencies.

"Its essential doctrine is, that Christ at his next or millennial coming, will raise his saints and with them reign in person, at Jerusalem, for a thousand years. This new government will be a true theocracy, and will extend its sway over the globe.—Supreme political power will be in the hands of Christ, and of his saints, in their spiritual bodies. The risen saints will neither marry nor be given in marriage, but will be as the angels of God. But the subjects of their sway will be the nations of men in natural bodies, as at present; eating, drinking, buying, selling, marrying and giving in marriage."

The admission respecting the present influence of this doctrine, and its continued extension throughout the Christian community, is in accordance with our own convictions respecting the increasing interest which is being awakened on this subject.

Millenarianism, as we hold it, (though as held by others, *The Congregationalist* has correctly delineated it,) admits of no subjects in the natural bodies. CHRIST is the king, and the risen saints reign with him on earth, precisely as *The Congregationalist* supposes they will reign in heaven. The only distinction between our views and its, respecting the reign of the saints, has respect to the time and the place of their inheritance. The saints themselves, raised from the dead, or changed from among the living, will be all equal to the angels. The article proceeds:

"It thus appears that there will be a great and entire chasm between the governors and the governed. The governors will be a permanent and unchanging spiritual aristocracy, or nobility, under Christ their king. No intrusions of death can enter, and thin their ranks. They have gone beyond the power of death, and have risen to endless life."

"Not so will it be with their subjects. They will still be exposed to all the vicissitudes and trials of disease and death, and will in successive generations, pass off the stage of action."

Not so with that portion of the Pre-millennialists (of whom there are more than 20,000, and perhaps 80,000 in this country) whose faith we represent. All who are accounted worthy to enter that world, will shine as the sun in the kingdom of their Father. There will be no death there. Again we quote:

"Thus far all Millenarians agree. This is the common platform on which they all stand. But in the details of the system, there have been diversities. Some assign to the Jewish nation a pre-eminence among other nations. This is true of all the modern advocates of the system. They believe in their literal restoration to their own land, and possession of peculiar honor and authority among the nations. The ancient Millenarians, however, did not assign to the Jews any such peculiar rank and honor among the nations."

We differ from this. We assign to the Jews, as such, no pre-eminence. All who are of the faith of our father ABRAHAM, we believe, will inherit the possessions promised to him and his seed.—See Gal. 3d.

The article continues:

"Nor do Millenarians agree as to the extent to which Christ and his saints will be visible. Some believe that they will dwell visibly on earth at all times. Others suppose that they may dwell chiefly over the earth, in the air, and be occasionally visible in different places as occasion may require. Some suggest that at times they may range in boundless space and visit other systems.

"Nor do they agree as to what saints shall compose this aristocracy. Some think that it shall be the peculiar honor of the martyrs thus to reign with Christ; others that all the saints who have then died, will be raised, and share the honor; and still others, that the saints on earth, at this coming of Christ, shall also be changed and united to the rest.

"Nor do they agree in any fixed theory of the relations of this aristocracy, to the governments of the various nations. How these nations shall be organized, if at all, whether as republics or monarchies; how they shall administer the interests of education, science, the arts, commerce, and agriculture, under the theocracy, these and similar points, either have not been considered, or if considered, have not been adjusted on any common system."

We hold that all the saints will share this honor, that the saints alone of all the inhabitants of the earth will gain admission there, that they will be the willing subjects of the Prince of peace, that they will reign on the earth, and that then will be fulfilled the prayer: "Thy kingdom come; thy will be done on earth, as it is done in heaven." Respecting the kind of government there, and the nature of the enjoyments, and the occupation of the inhabitants, we do not dissent from the views commonly entertained of the final state of the redeemed.

"But in the particulars first specified as their common platform they do all agree, and these are such and so many, as to form a system with a peculiar character and tendency, the nature of which is worthy of careful study. With regard to it, we fully agree with Brown. 'It is, (says he,) no barren speculation,—useless, though true, and innocuous, though false. . . . When suffered to work its unperturbed way, it stops not till it has pervaded with its own genius the entire system of one's theology, and the whole tone of his spiritual character, constructing, I had almost said, a world of its own; so that, holding the same faith, and cherishing the same fundamental hopes as other Christians, he yet sees things through a medium of his own, and finds everything instinct with the life which this doctrine has generated in him.'

"That this system will ever universally prevail, we do not anticipate. Indeed, to some it seems so absurd and uncongenial, that they regard it as hardly deserving grave consideration. In this, however, they are greatly in error. There is a class of minds whose natural temperament and tendencies fit them to receive it. They are impatient of the delays incident to that vast system of development which is in accordance with the enlarged views of that Infinite Mind with whom a thousand years are as one day. And when evils accumulate, and the cause of God seems to retrograde, they fall back upon the consoling thought, that a personal coming of Christ could in a few days restore all things to order, and by miracles convince the most sceptical and weary, they at last rest upon the belief of it as a cheering and sustaining hope.

"Yet this system, as developed, affects the views adopted by its advocates, of the whole system of the universe of God, and of the principles of its administration. Of this influence, however, we propose more particularly to speak hereafter."

This closes the first article. The reader will perceive that very little is thus far stated which affects Millenarianism, as we understand that the Bible teaches it.

In *The Congregationalist* of Feb 28th, another article follows under the same head. We give it below, also intersected by remarks of our own. It will be seen that of all the objections adduced against Millenarianism, not one of them bears at all against the doctrine as we hold it. Such, with others, were the reasons which obliged us to avoid the difficulties encircling the idea of probation after CHRIST comes.

We have long noticed that all the objections which are made against Millenarianism, are against those features of it which are not common to our view. This article is a continuation of the previous one, and commences as follows:

"We have said that the principles of the Millenarians affect their views of the universe of God. We propose to illustrate this statement in a few words.

"The common view of the universal system is this. The redemption of the Church is the great end of the present dispensation. To effect this, Christ became incarnate, made atonement, purchased the Spirit, and appointed the means of grace. When this end is accomplished, the dispensation closes. The accomplishment of it will be effected within a definite and relatively short time. At the end of this time, Christ shall come in person the second time, the dead shall be raised, judged, and assigned to heaven or hell. At this time the church shall be complete, and united to Christ, shall enter upon the great work for which she was redeemed, and reign in the kingdom prepared for her before the foundation of the world. The new dispensation thus established, shall be immutable and eternal. Into this kingdom of God, flesh and blood cannot enter. The risen saints, at the resurrection, shall receive spiritual bodies, the living shall be changed, and the perpetuation of the race of man by natural generation, shall forever cease."

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"This view is the one advocated by Edwards, in his work of redemption. It is simple, definite, consistent, and intelligible. It also implies and is based upon a definite outline of the universal system of God, the results of which, as stated by Edwards, are these: 1. To put Satan, and all enemies, beneath the feet of God, or, in the words of Paul, to put down all (hostile) power, rule, and authority. 2. To restore, in the elect, the ruins of the fall. 3. To unite all the holy universe, through Christ, under one head. 4. To exalt and glorify the church with Christ. 5. Perfectly and fully to develop the glory of the Triune God, through the church, and to establish his kingdom forever. When this system is well understood, especially when the relations of the church to God, and to the future progress of the universe, are clearly set forth, it fills and perfectly satisfies the mind. An end is seen worthy of God.—Results are contemplated, whose vastness, sublimity, and glory, leave nothing more to be conceived or desired."

The view thus expressed, is the one commonly held by orthodox Churches. Our view varies from it only in a single particular. We hold that at CHRIST's coming, instead of there being a general resurrection, that an interval of a thousand years will intervene between that of the righteous and wicked, according to Rev. 20:1-5. In no other particular would we dissent from the view above expressed. Having stated the common view, *The Congregationalist* proceeds:

"Notice now the effect of Millenarianism. It is to break up this system, to derange all its parts, and in place of it, to substitute a system limited, confused, indefinite, and unsatisfactory. Of this system, the most striking feature, and ultimate result is, the eternal continuance of the human race on this earth, and its perpetuation by natural generation, to endless ages. This is the last and most mature result of the system, as developed in this country by Mr. Lord, and in England, by Bickersteth, Birk, Brock, and their associates."

"The eternal continuance of the human race on the earth," is one of the results of Millenarianism, and that is in perfect accordance with the completion of God's purposes respecting its creation; but "its perpetuation by natural generation to endless ages" is not necessarily connected with it, and is not held by the 20,000 Adventists on this continent. When CHRIST comes, then generation and corruption both cease, and a perfect state follows, according to their belief. Mr. Lord, in this country, and Mr. Birk, in England, do hold to the endless multiplication of the race; but we have failed to perceive any evidence for it, and dissent from that view as decidedly as *The Congregationalist* can. The article proceeds:

"It is over the human species thus perpetuated forever on earth, that the Church is, with Christ, to reign through endless ages. Moreover, so far is it from being true that flesh and blood cannot inherit the kingdom of God, that, on the other hand, they shall be component parts of it forever. The governors only, shall have spiritual bodies, but the governed are men like us, with all the laws and properties of flesh and blood. What shall be done with these endless generations, the advocates of the system have not yet clearly stated. They have only given us a few negatives. They are not so to die and be buried as to need a new and third resurrection, nor are they ever to become a part of the reigning aristocracy. In some unrevealed manner God will probably so remove them as to make room for others. Of necessity, it would seem, this must be done; otherwise, during endless ages, they would fill and overstock the earth. These generations are to be sinners, and to need atonement and regeneration as now, but are to be no part of the Church proper, which is to reign forever in this world."

We have no fault to find with this objection to the idea of probation after the Advent. Those who hold to that view may meet it as best they can. We see not how they can escape its force. With regard to the overstocking of the earth, however, *The Congregationalist* has also a difficulty to meet, to reconcile it with its thousand years of peace and prosperity.—If the population of earth increases in its present ratio during that period, there will be only a single square foot of land for each inhabitant on its surface! Where then will they build their houses? The article proceeds:

"This theory, it will be seen, at once breaks up the unity of those who are redeemed through Christ. A small portion of them will reign forever in spiritual bodies on this earth, the rest, after living for a time in the flesh, will go, (in what bodies we know not, and how we know not,) we know not where. Nor will the Church on earth, nor these dissipated portions of the race, sustain any definite and well-known relation to the universe of God at large. In fact, the whole of the common system of the universe, set forth by Edwards, from the word of God, is broken up and disappears. The destiny of this one little province of God's kingdom is set before us, but as to that great external system, into which the endless generations of men are absorbed, we know nothing—unless we are willing to take the speculations of the Swedish seer, as an appendix and supplement to the word of God."

The consistent view of the subject, as held by American Adventists, is not open to this objection. Believing that all the redeemed will be restored to the inheritance which ADAM forfeited, does not "break up the unity of those who are redeemed through CHRIST." It does not break up the common system of the universe as set forth by EDWARDS. It is true that the saints are not left floating on moonbeams throughout the immensity of space: they re-

ceive this earth for their inheritance—leaving other portions of the great universe to be peopled as God in his wisdom shall decree. The redeemed will be made equal to the angels; but whether like them they will be commissioned on errands of mercy to distant parts of God's vast dominions, we know not.—Yet we do read that the meek shall inherit the earth. Some may regard it as "a little province" and despise its possession; but let them first show that the Scriptures do not teach that it is to be the future home of the redeemed from among men. Believing that the race will then have been completed, we have nothing to do with the objection based on its endless multiplication. The services of the "Swedish Seer" are therefore not needed to explain any difficulties in the way of our system. Again:

"Those who have only looked upon one feature of this system, (and that the most obvious and pleasing,) the personal coming and reign of Christ on earth, will probably wonder how it can lead to such results, and perhaps be incredulous as to the fact. But the explanation is simple.

"The very roots of the Millenarian system are found in their views of the doctrine of the resurrection. The very essence of the system, in which all its advocates agree, is, that the risen saints, in spiritual bodies, are to reign on earth with Christ, when he comes in person. A literal resurrection then, before the millennium, is an essential part of the system, and this they hold to be predicted, as the first resurrection, in Rev. 20:4-6. According to them, also, the resurrection spoken of in 1 Cor. 15: is proved by passages in Isaiah, to occur before the millennium. So also the conflagration spoken of by Peter, in the third chapter of his second epistle, is proved in like manner to precede the millennium.—These passages draw with them the account of the judgment of the righteous, in the 25th of Matthew, and accordingly it is so understood by Bickersteth, Birk, and others, who hold that the judgment of the wicked is merely held up in prophetic perspective, but does not occur till the close of the millennium, a thousand years after. Moving on in the current thus created, they completely exhaust the language of the Scripture in describing the resurrection of the saints before the millennium. Nothing is left in the word of God to authorize the belief of any resurrection of the righteous at any time, after this. Nothing farther is predicted, but the second resurrection, that is, the resurrection of the wicked, after the millennium. And to avoid carrying the resurrection of the righteous from before the millennium to the times succeeding it, which would be fatal to the system, they hold that none but the wicked are then raised and judged."

The righteous dead being all raised at the commencement of the millennium, the righteous living being then changed, the wicked being then slain, there being a cessation of generation and corruption, no deaths or births following, there is no need for a subsequent resurrection, other than that of the wicked. Therefore the questions which follow, need to be answered only by those who believe in a subsequent probation and generation. We quote:

"What now is to be done with the reigning Church and her subjects? All the resurrections and days of judgment spoken of in the Bible being fulfilled, there yet remains on earth the aristocracy of the risen saints and their subjects. What is to become of them? The most obvious course is to leave the Church proper and her subjects, the human race, on this earth forever, and to assume that God will make room for endless successive generations, by taking enough away to make room for the rest in some unrevealed manner. To this issue the system has in fact come. The apostacy after the millennium, is followed by the defeat and judgment of the wicked, including all the wicked of preceding generations, who are then raised from the dead, tried and sentenced. Thus the earth is purged of the wicked. But as Mr. Bickersteth tells us, the living righteous are not said to be changed, as was the case before the millennium, but may continue a seed to serve God in successive generations, under the rule of the risen saints. That this will be the case, he then attempts to prove by the Old Testament promises, such as that 'The people shall be all righteous; they shall inherit the land forever.' The same views are defended by Mr. Birk, Mr. Brock, Mr. Lord, and others. Nor is this result accidental. The principles of reasoning and of interpretation which are needed to sustain the platform on which all Millenarians stand, tend naturally and directly to these results.

"All revelation, therefore, as to any heaven out of this world, disappears. All knowledge of the general system out of this world, is lost. Doubtless there is a general system, and those who shall leave this world in some unknown mode, will enter it.—But the final result of the Millenarian system is to shroud the glories of the universal system in a total eclipse, in order to magnify a little fraction of that system in the form of an earthly empire. Nor is this all. The same principles as directly tend to other and worse results. These we may state at another time."

Let us hear them. We want to see all the results, and if any thing can be shown to be unscriptural, we will avoid it. We should have been better pleased with the article thus far, if it had shown the accordance, or discordance of results with the Bible. Scripture, and not EDWARDS, is the rule by which we gauge our conclusions. The article closes as follows:

"We do not, however, say that all Millenarians in all ages have held to these modern results. But in avoiding them they have been involved in speculations still more crude and repulsive. Nor do all who hold to a literal first resurrection before the millennium, fall into the ranks of the Millenarians, for Prof. Stuart holds to a literal resurrection at that time, and yet decidedly opposes Millenarianism.—

Nor do all who hold to a personal coming of Christ before the millennium, adopt the results that have been stated. But in holding such views, they hold to what has no affinity for the common views of the Church as stated above, and which has an affinity only for some form of the Millenarian system, although it may be held out of its natural connections."

"What are these other crude and repulsive speculations?" We wait for some light on those points.

The article on the first page under the head of "The Second Advent," appears in *The Congregationalist* of March 7th, and is a continuation of the same subject, and should be read after this and in continuation of it. Next week we shall expect something in addition—showing the remedy for the growing worldly mindedness of the Church.

THE SECOND ADVENT.

On this subject *The Watchman and Reflector*, of Feb. 27th, has an article under the head of "Millerism." If it was written in perfect candor, a nickname would not have been chosen for its caption. Should we write on the peculiarities of the Baptists and head our article, "Roger Williamism," or "Munzerism," we should be wanting in self respect, as well as in courtesy. The plea of ignorance will alone excuse such a use of terms. The article commences with :

"False religious movements are generally the fruit of some peculiarity, some element of fanaticism in the minds in which they originated, nourished to maturity by favoring circumstances. Could the head of Peter the Hermit be exhumed from the dust of centuries, we should no doubt find in its cranial developments, if the doctrines of phrenology are true, the secret spring which set in motion the Crusades, and precipitated so many hundred thousands of brave souls upon an early death. A single cubic inch of human skull enclosing the nervous tissue on which the ardent mind of Peter acted, contained in itself a more fiery and desolating element than a volcano ever spouted over the blooming landscape. The dark traces of perversion and wrong which triumphant fanaticism leaves upon the subject mind, yield with difficulty to the abrasion of time and improving reason. We speak confidently and from personal knowledge, when we say, the peculiarities of an individual mind had much to do with giving momentum and direction to that great movement of our times to which we apply the term Millerism."

The editor of *The Watchman and Reflector*, one would judge from the foregoing, is wonderfully oblivious respecting the early history of his own sect. A little reflection would show him that some of its earliest advocates are as open to the charge of possessing monstrous phrenological developments, and abnormal intellectual organisms, as any others he can name. MUNZER, STORK, and a host of distracting elements that acted a disastrous part in the time of the reformation, should have impressed on those who adhere to one important tenet of theirs, the necessity of silence on the subject of mal-formation of heads. But the editor proceeds :

"And here let us not be mistaken. We do not mean by Millerism the hope of Christ's second coming, for this has been cherished by Christians of every generation; nor do we apply the term to a personal, in distinction from a spiritual advent, for this too has been, and still is, a prevailing belief among pious men; nor is the conflagration of the world, the resurrection of the pious dead, the coming down of New Jerusalem out of heaven, the destruction of the wicked, and the succeeding thousand years' reign of Christ on earth, anything peculiar to the movement in question, for the same ideas have long been entertained by learned divines. But the single controlling feature of Millerism is that of fixing the time of the Second Advent."

According to this the "fixing the time" is the great sin of Mr. MILLER—is all of "Millerism"!! It will be seen before the article closes that this editor contends that "the sect still lives." How lives? They have now nothing to do with "fixing the time," which, according to the above, is all that was peculiar to Mr. MILLER. Does not the editor know that fixing the time was no more peculiar to Mr. MILLER, than the other questions named? If he does not know it, is it because he is not familiar with the views of past writers? and will he permit himself to write before he acquaints himself with the subject on which he is to speak dogmatically? Does he not know that hardly a commentator has ever written, from Sir ISAAC NEWTON down, who has not attempted to solve the problem of the termination of the prophetic periods? If he has not, there is a wide field of investigation open before him, where he may learn that what he makes peculiar to Mr. MILLER, is equally so to SCOTT, MEDE, FABER, WESLEY, and others. According to Dr. HALE, the following dates had been assigned by different writers for their termination :

BENGELIUS, A. D. 1836. WESLEY, 1836. HANS WOOD, Esq., of Ross Mead, Ireland, 1843. FABER, 1866. DR. HALE, 1880. BISHOP NEWTON, 1966—1987. LOWMAN, 2016. SIR ISAAC NEWTON, 2132—2370—2436.

These dates might be greatly extended, but they serve as a specimen. Of those, the one terminating in 1843 Dr. HALE says, is the most ingenious of its class, and was first published in 1787. Mr. WOLF brought their termination in 1847, Mr. DOWLING in

1866, Mr. SCOTT in 1866. Need we add more?—The following from Prof. BUSH must suffice :

In writing to Mr. Miller he says: "I do not conceive your errors on the subject of chronology to be at all of a serious nature, or in fact to be *very wide of the truth*. In taking a *day* as the prophetic time for a *year*, I believe you are *sustained* by the *soundest exegesis*, as well as *fortified* by the high names of Mede, Sir I. Newton, Bishop Newton, Faber, Scott, Keith, and a host of others who have long since come to *substantially your conclusions* on this head. They all agree that the leading periods mentioned by Daniel and John do actually expire about this age of the world, and it would be strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of these eminent divines." "Your results, in this field of inquiry, do not strike me as so far out of the way as to affect any of the great interests of truth or duty."—*Ad. Her.*, vol. 7, p. 38.

In writing to Professor Stuart, he says:—"I am not inclined precipitately to discard an opinion long prevalent in the church, which has commended itself to those whose judgments are entitled to profound respect. That such is the case in regard to the *year-day* calculations of prophecy, I am abundantly satisfied, and I confess, too, at once to the pleasure that it affords me to find that that which is sustained by age is also sustained by argument." Again he says:—"Mede is very far from being the first who adopted this solution of the symbolic term day. It is the solution naturally arising from the construction put in all ages upon the oracle of Daniel, respecting the SEVENTY WEEKS, which by Jews and Christians have been interpreted weeks of years, on the principle of a day standing for a year. This fact is obvious from the Rabbinical writers *en masse*, where they touch upon the subject, and Eusebius tells us (Dem. Evangl. 8, p. 258.—Ed. Steph.) that this interpretation in his day was *generally*, if not *universally admitted*." "It is plain that this canon of interpretation is no modern novelty."—*Herophant*, vol. 1, p. 243.

The fact is that not the time, but the claimed nearness of the events was what so disturbed the equanimity of the nicknames of the Advent doctrine. The article continues :

"We were personally familiar with Mr. Miller, and can bear testimony that he was a man of generous and noble impulses. He was a popular officer of militia in the late war with England, an energetic sheriff, an equitable magistrate, a trusty representative in the Legislature of his State, and a deacon of the Baptist church in his town, all of which offices he held at different periods of his life. He had a gifted, though uncultivated mind, a warm heart, and was a man of undoubted piety; but no one was ever constitutionally better fitted to delude himself and others in matters of religion. His imagination on that subject controlled his reason. While the major and minor limbs of his syllogisms were a basis of sand, he would build on them conclusions that had all the power to him of a direct revelation. He was as weak as an infant in the matter of premises, and as strong as a lion in wielding his conclusions."

If Mr. MILLER's premises were weak, how could he be "as strong as a lion in wielding his conclusions"? With weak premises, conclusions must be weak.—We recommend to the editor a few lessons in some primary rhetorical treatise. We proceed :

"With Dr. Gill's idea of particular atonement, he early imbibed the views of that great commentator on the subject of a personal advent. The time of this advent became, therefore, a question in Mr. Miller's mind. The mystical numbers of Daniel and John, such books on history and the prophecies as fell in his way, and collateral passages of the Bible were all carefully catechised. The result was, that he found the key of his subject, as he supposed, in the 2300 days of Daniel, and the date of their commencement being settled, nothing further but the addition of twenty-three hundred years was left to him, which he found would run out in 1843. Neither his defective means of settling the world's chronology, nor any other possible source of doubt as to the validity of his premises, could at all stagger his faith. Every impediment yielded to the gigantic strength of his new idea, like the green with on the limbs of Samson. His soul was on fire with his discovery. Its hold upon him was intense in proportion as it was undoubted, as well it might be if he was so soon to see his descending Saviour amid the flames of a burning world. He fancied that 'the glory of the Father,' in which Christ is to appear, would be imaged forth in a luminous cloud, in the front of which the form of the Redeemer would be limned in lines of light, so that every eye should see him. Whenever at morn or eve he looked towards heaven, it was with the hope of seeing Him whom his soul loved, and for whose appearance he devoutly waited.

"After settling his system in his own mind, it was first divulged to personal friends, among whom he made more or less converts. He then began to lecture in contiguous places, where he was well known as the Captain, Squire, or Deacon. His commanding person, subduing pathos, undoubted sincerity, and great moral worth, united to a rude but irresistible eloquence, gave him a wonderful power over the people, and rapidly increased the number of his followers. In 1836 he published his Lectures, and launched out on a wider theatre of action. From that time until 1843, '44, and especially during these latter years, the world was full of advent tracts and lecturers.—At this period, also, the movement had gathered up various elements which Mr. Miller did not originate, and, we believe, never adopted, among which were the resurrection of animals and the annihilation of the wicked. We have the impression that he ended as he began his Christian career, a Calvinistic Baptist on every material point except the time of the second advent and the ideas necessarily involved.

"Time proved the falsity of Mr. Miller's conclusions. Christ came neither in 1843 nor 1844. The world still moves on as ever. But singular as it may appear, the sect still exists. They have too

much of human nature to confess frankly, 'we have been mistaken, we were in error.' They are more temperate and charitable towards those who do not adopt their views than formerly, but their pride is unshamed and the schism is not healed."

The remarks in the last paragraph, "the world still moves on as ever," standing in the connection it does, reminds us forcibly of what PETER (2 epistle 3:4) predicts should be said by a class of persons in the last days: viz., "All things continue as they were from the beginning of creation." We would not intimate that this editor belongs to that class; but we beg of him, if he would not be mistaken for one of them, not to exult respecting the non-fulfilment of the promise respecting Christ's coming, in the very language predicted to be used by that class who should inquire, Where is the promise of his coming? PETER, on one occasion, learned by sad experience, that one's speech betrayeth him. Let not professed Christians indulge in forbidden phraseology, but hold fast the form of sound words in truth and love.

Will the editor inform his readers wherein Mr. MILLER's means, for setting the world's chronology, were more defective than his own? Will he not also give Mr. M. the credit of always saying that he might be mistaken in his dates, and that he asked no man to take his say-so? Also has he never read Mr. MILLER's "Apology and Defence," wherein he admits that he was wrong in *every thing which* this editor claims was peculiar to Mr. MILLER? On page 25, Mr. MILLER says: "On the passing of my published time, I frankly acknowledged my disappointment in reference to the exact period; but my faith was unchanged in any essential feature." This should have been known to one so well acquainted with Mr. M. as *The Watchman* claims to be. We all frankly admitted that we were wrong as to time, that "we have been mistaken, we were in error."—We have not only done what *The Watchman* said was not done, but it was done repeatedly. How can he settle with his own conscience this false declaration? If *The Watchman* did not feel it beneath them to exchange with the *Herald* they might have a better knowledge of what we have or have not done. We can excuse their keeping themselves in ignorance of our views; but we cannot excuse their speaking while in ignorance. The quail with its head under a plantain leaf might as well give its opinion of the weather. But if men will keep themselves in ignorance they may expect to be noticed when they expose themselves. Again:

"We see from the late issues of their leaders in this city, that the distinction of being 'an extraordinary messenger flying through the midst of heaven,' that is, the angel having the everlasting gospel to preach, and of supplying to existing Christianity the 'element' of 'the hope of the gospel—the glorious appearing of the great God, even our Saviour,' is claimed for their party. The present time is assigned to that period in the prophetic chronology denoted by 'QUICKLY,' in the passage which says, 'the third woe cometh quickly,' that is, we now live between the second woe and the final conclusion of all mundane interests, and they suppose that these are 'the days of the voice of the seventh angel, when he shall begin to sound,' or, as they render the word, when he shall 'delay' to sound. 'We are taught,' say they, 'that during this delay, a class of persons will arise, who will give a voice to the seventh trumpet, by proclaiming those events which will succeed the blast of that trumpet.'

"Thus they assign to their sect a more honorable position than that of all others. They are giving 'a voice' to the seventh trumpet and are preaching the hope of the Second Advent, which no other sect is competent to do. Hence, they are holding conferences, calling for contributions, publishing tracts, laying down principles of organization, and doing what they can to rally their forces for the greatest work ever assigned to any party, that of leading on the auspicious day when the Son of God shall appear in the clouds of heaven with power and great glory. The 'delay' is to enable them to fulfil their commission. For this reason, they solace themselves with the flattering idea that they are Heaven's most important agents here below, and this too, after all the deception which they practised on themselves and others in reference to 1843, '44; after all the disaster which they have brought upon individuals, families, and communities; and all the farcical scenes of ascension-robés, and other follies which have cost not a few their lives. We speak of these things, not as casting the least shade on the integrity or intentions of these men—for we believe them, in general, honest, excellent persons—but simply as illustrating the infatuations of which poor blinded man makes himself the victim."

Well, does not Rev. 14:7 symbolize a class who should proclaim the hour of God's judgment come? If it does not will you please to enlighten us respecting its import? If it does, who should be included in that work but those who obey the injunction? If those who obey are more honored in their mission than others, it is because they obey. Others may obey if they will and be equally honored.

We would remind the editor of *The Watchman* that what he says about "farcical scenes of ascension-robés," &c., is a sheer fabrication. We have not the most distant idea that any one believing in the Second Advent was ever guilty in thought of such an absurdity. It is one of the thousand and one of the follies which have been attributed to them by the ignorance or the malice of false accusers. After the

repeated denials which have been given to that slander, we see not how any respectable person, laying any claim to intelligence, can repeat it.

The article closes with :

"Man is certainly a curious animal, fond of telling and hearing new things. Millerism is not decently buried before the 'spiritual knockings' step upon the stage to play their brief part. Thousands are taken with the wonderful phenomena and sincerely believe that the predicted age of Swedenborg, when spirits with men should congregate, to affirm his doctrines and make them universal, has come. A new sect, it is believed by many, will grow out of the movement. But amid all these discordant voices, there is one anchor of our hope, that 'in every nation, he that feareth God and worketh righteousness is accepted with him.' 'Who can harm you if ye be the followers of that which is good?' 'Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.'

Who believe in "spiritual knockings"? Do the Adventists? No! Are not those the legitimate results of the spiritual teachings of spiritualizing opponents, who spiritualize the Advent, the Millennium, the judgment, the end of the world? &c., &c. All have pointed to about this time as an epoch in the world's history. Some have looked for great physical changes in the state of things; others for spiritual ones. Spiritualize the coming scenes, and then escape from the knockings if you can. Don't fasten on us the legitimate results of your own teachings.

In the closing words of the article so say we: "ask for the old paths"! Ask for those in which the apostles walked, in which the fathers and the Reformers trod. They were not found advocating the fable of a spiritual reign—a theory which only dates from the time of DANIEL WHITBY, —a new path in which *The Watchman* gravely plods. They looked for the Lord from heaven. They were turned from the worship of dumb idols to serve the living and true God, and to wait for his Son from heaven. And some of that faith still live, and we trust will live until faith be swallowed up in sight. Let us seek the old paths and walk therein.

"CHILDREN'S ADVENT HERALD."—For the last few months we have been unable to get this little paper out so punctually as we could wish. We hope, however, to be able, during the next volume, to be more regular. The *Children's Herald* was started for the benefit of the children of Adventists; and though it is not remunerating in a pecuniary point of view, we shall continue to publish it as long as we have the present indications of its being favorably received, or have the means to do so. To those of our readers who are not aware of the existence of such a paper, we would say, that the *Children's Advent Herald* is published monthly at this office, at 25 cents a year.

The following are the contents of No. 11, to be issued Saturday, the 15th:—"Little Children, Love One another" (poetry).—"Michael the Miner."—"The London Times" newspaper.—"The Thames Tunnel," with an engraving.—"Authority and Right."—"The Bird and the Mouse."—"Why that Man died in Jail."—"Good Night."—"A Composition."—"Scripture Questions," Puzzles, &c. &c.

"PROVIDENCE."—We spent the last week in Providence with the Advent Church, and gave nine lectures to full and attentive audiences. It was the best visit we ever made there. God was with us indeed and in truth. Several persons were awakened, a man and his wife who had not been to meeting for years, and were infidel in sentiment, believing that death would be the end of man. They are now rejoicing in the blessed hope. The pleasure of beholding their joyful countenances, on parting, with their blessing upon us, for our labors, by which they had been benefited, was heart-cheering. Others, we trust, will soon rejoice in the Saviour's love.

The Church is prospering under the labors of Elder KIMBALL, and was never in a better state than now. They have trials, but have nothing to fear so long as they manifest the spirit of kindness and forbearance they now do, towards those who "oppose themselves."

OUR HYMN Book for Sabbath Schools is now prepared, and will be got out as soon as practicable.

THE MILLENNIAL KINGDOM.

BY J. LITCH.

The prophets searched and inquired diligently, what, and what manner of time the Spirit of Christ which was in them did signify, when he testified beforehand the sufferings of Christ, and the glory that should follow. And if they were thus interested to understand the sure word of prophecy, surely we may be allowed to desire to look into these things. I proposed some weeks ago, to write a series of articles on the subject heading this article; when I wrote that, I was not aware that brethren MANSFIELD and FASSETT were engaged on writing on the same subject. However, I presume we shall not interfere at all with each other's course and train of thought.

I am fully aware of the multiplicity of opinions existing in the Christian world on the subject of the Millennial reign of Christ, and also of the difficulties with which the subject is invested. There are points

which will probably never be entirely freed from difficulties and obscurity till mortality is swallowed up of life. But notwithstanding these considerations, the light of Scripture is sufficiently clear to determine some points in a most satisfactory manner.

THE POPULAR THEORY,

which teaches the doctrine of a *spiritual* reign of Christ for a thousand years before the personal Advent, first demands a passing notice.

This theory assumes that the Church, as constituted by Christ and his apostles, is the Kingdom of God foretold by the prophets, and which is to become universal.

Dr. Dowling expresses his faith on the subject as follows:—

"The doctrine I hold in relation to the Millennium, and for which I think I am indebted to the Bible, is—That the reign of Christ on earth will not be a personal but a spiritual reign; that it will be preceded by the overthrow of Popery, Mohammedanism, Paganism, and all false systems; that it will consist in the universal precedence of righteousness and true holiness, throughout the whole world; that during its continuance, war, rapine, robbery, and oppression shall be unknown; there shall be nothing to hurt or destroy, and universal love shall govern the actions of all mankind; that this glorious age shall pass away and be succeeded by a brief but dreadful period of wickedness, after which the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ."—*Reply to Miller*, pp. 167-8.

The foregoing extract from Dr. D., is a fair exhibition of the doctrine as held and taught by the great body of Protestant Christians for the last hundred years, or since the time of Whitby. The error of the view consists,—1st. In claiming that Christ's reign on earth will be spiritual, and not personal.—And 2d. In placing the universal wickedness and personal appearing of Christ after, rather than before the Millennium. That the Millennium "will be preceded by the overthrow of Popery, Mohammedanism, Paganism, and all false systems," is readily admitted; and also that it will be a period of universal righteousness, peace, and justice; a period when universal love shall govern all mankind.

But it is a point not so readily conceded that this will be accomplished by the conversion of the whole mass of any one generation of men to Christ. Let us analyze the above.

"1. Popery will be overthrown before the Millennium."

But by what means is Popery, according to the Scriptures, to be overthrown? 2 Thess. 2:8 informs us that the "man of sin," shall be consumed by the spirit of the Lord's mouth, "and destroyed by the brightness of his coming." Now Mr. D. must either deny the great Protestant position, that the "man of sin" is the Papacy, or admit that it will exist till the coming of Christ. And if it exists till the coming of Christ, he must either come before the Millennium, or Papacy will exist during the Millennium.

"2. Paganism is to be overthrown before the Millennium."

By what means is Paganism to be ended? Dr. D. quotes Isa. 2d chapter in proof of his Millennial theory; and that chapter informs us by what means idolatry will come to an end. "And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the caves of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."—vs. 18-21.

The doctrine is as clearly taught in this passage, that idolatry will be *abolished* by the glorious and majestic appearance of the Lord, as 2 Thess. 2d teaches that Popery will be thus destroyed.

"3. This glorious age shall pass away and be succeeded by a brief but dreadful period of wickedness."

Mr. Dowling, p. 115, reviewing Mr. Miller's lecture on Dan. 7:25, the character and period of the little horn, says, "I am happy to express my general concurrence with Mr. Miller in his application of these passages to the Papal Antichrist." If the Papal Antichrist is the subject of the prophecy, (Dan. 7:25) that power is to continue to make war with the saints and prevail against them till the Ancient of Days shall come. The giving the kingdom to one like the Son of Man, is at his coming in the clouds of heaven. If he received it a thousand years before he thus comes, it cannot be given him then. But according to Mr. D.'s proof texts, the Lord is to be king over all the earth during the Millennium. But whenever the kingdom and dominion is given him, it is said, (Dan. 7:14,) his dominion is an everlasting dominion which "shall not pass away." Mr. D. says of his Millennium, "it shall pass away." His, therefore, is not the scriptural view of the reign of Christ on earth.

"4. Every false system will be overthrown before the Millennium or second Advent of Christ."

How different this position from the teaching of Christ. (Matt. 24:23-27.) The appearance of false Christs and false prophets, showing great signs and wonders, insomuch that they shall deceive if it were possible the very elect, are among the immediate precursors of the coming of the Son of Man in the clouds of heaven, to "gather together his elect from the four winds, from one end of heaven to the other."—Those false systems, therefore, are only to end by the coming of the Son of Man in the clouds of heaven; and hence, his coming must be pre-millennial, or they will exist during the Millennium. Where, in all that most important chapter, is the intimation of a state of universal righteousness, before the coming of Christ?

How inconsistent and contradicting to the divine testimony in the 13th chapter of Matthew. There we are assured, that the field is the world; and in that field, both righteous and wicked will grow together until the end of this age, or dispensation.—

Then, instead of the conversion of the children of the devil, "The Son of man shall send his angels with a great sound of a trumpet, and they shall gather out of his kingdom all things which offend, and them which do iniquity, and cast them into a furnace of fire."

It certainly devolves on those who advocate Mr. Dowling's theory to meet and dispose of so great and formidable objections. But this he has not so much as attempted to do.

5. That there will be a period of wickedness at the end of the Millennium, is not disputed; the relation of the fact is too plain to admit of a denial or doubt. But what is denied on this point is, that the glorious state will pass away. The uniform testimony of scripture on this point is, that when the four empires have filled their time, the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."—Dan. 7:18. Thus likewise, (Rev. 11:15,) "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."

Mr. D. has quoted the 72d Psalm in proof of his Millennium. But it makes sad work with his theory. The eternity of that reign is over and over repeated. The angel Gabriel asserted the eternity of his reign, also, when he foretold the birth of Christ. "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." If, therefore, the reign of Christ on earth is "spiritual," and "millennial," that Millennium is to last eternally.

Let me not, however, be misunderstood. I believe in a millennium, or a thousand years, between the first resurrection and the resurrection of the rest of the dead. But not that the thousand years will end the reign of Christ on earth or the reign of his saints, "for they shall reign for ever and ever."—(To be continued.)

LETTER FROM IRA FANCHER.

We sometimes have to publish an article to gratify the writer, as we do in the present case. Having several times pointed out the fallacy of the arguments here advanced, that work again seems almost superfluous. We should suppose that the fact of his using the same argument last year, and making the time terminate then, that he now uses to make it terminate now; with the fact that it would be equally good for *any year* in the future, would render him less anxious to have it republished every year as peculiarly adapted to it.

"So likewise ye when ye shall see *all* these things, know that it is near, even at the door."—MATT. 24:33.

1st. When ye see all these things.
2d. Know that it is near even at the door.

In the first place we will try to ascertain what *all* these things are. "Immediately after the tribulation of those days, shall the sun be darkened, [which I think took place May 19, 1780,] and the moon shall not give her light, [which I think was literally fulfilled the night following the darkening of the sun,] and the stars shall fall from heaven, [which I think was literally fulfilled in the meteoric shower of Nov. 13, 1833,] and the powers of the heavens shall be shaken," [which I believe to be in the future, and that it will be just as literal as any of the other signs].

—v. 29: "And *then* shall appear the sign of the Son of man in heaven, ('then'—when? why evidently then, when the powers of heaven are shaken); and *then* shall all the tribes of the earth mourn."

—v. 30. When shall they mourn? I think, when the powers of the heavens shall be shaken. Rev. 6:15: When all the men of the earth call for rocks and mountains to fall on them; or in other words, when the great prayer-meeting for the wicked will have come. And they shall see the Son of man coming in the clouds of heaven with power and great glory. What *THEY*? The same, or some of the same persons, that saw the first sign in 1780, and so through the whole catalogue of signs. 2. "Know that it is near, even at the doors." "So likewise ye, when ye shall see *all* these things, [not a part,] know [not believe] that it is near, even at the doors,"

—v. 33. Now I think we are yet in the believing time, but, as above shown in Bible language, "when ye [or we] see all these things then know [not believe, but know] that it [Christ's coming] is near, even at the doors," [at hand]. Amen. My belief is that we are now in the *believing* time, and I think it, His coming, is within two months; but it is only *belief*, for I contend we have not got to the knowing time, but are only in the believing time. The whole vision I believe to be 2300 years. And we read, Dan. 9:25, that it began in troublous times. Now, by turning to Nehemiah 2:1-6, and chapter 4th, we read, "And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king. And the king said unto me, For how long shall thy journey be? And I set him a time. But it came to pass that when Sanballat heard that we builded the wall, he was wroth. So built we the wall. Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows. Every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders every one had his sword girded by his side, and so builded. So we labored in the work; and half of them held the spears from the rising of the morning till the stars appeared." Troublous times, truly. We also learn that the 2300 years began in the month Nisan; 67 weeks, or 483 years of the vision, reaching to the cross, or Nisan, leaves 1817 to be fulfilled after the cross, or Nisan, spring. 34 years added to 1817 makes the month Nisan 1851. I think it quite evident from Luke and John that Christ was in his 34th year at the cross. Sir Isaac Newton places the cross in A. D. 34. Luke 3:23: Jesus himself began to be about thirty years of age at his baptism. He then went into the wilderness forty days, and done a miracle by turning water into wine, (John 2:1-11), and called him some disciples,

(John 2:12,) and the Jews passover was at hand, (John 2:13). Now I think that to spend so much time and labor after Jesus began to be about 30 must have carried him into his 31st year when he attended the first passover, (John 2:13,) which would have made him in his 32d year when he attended the second passover, (John 5:1,) and in his 33d year when he attended the third passover, (John 6:4,) also by the same rule, he would be in his 34th year when he was betrayed at the fourth passover, (John 13:1, 2,) and I believe the vision runs 1817 years from, or this side of the cross, and it looks plain to me, as above shown, that the cross was in the 34th year of Christ's age, then the remaining time, 1817 years, that is to be fulfilled after the cross, makes 1851 at the passover month, Nisan, is conclusive to my mind. Now, my dear brethren and sisters, if this is the case, what manner of persons ought we to be, looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ. And may God Almighty help us by grace divine to occupy in the believing time, so that when we arrive at the knowing time (which I think will be soon), we may have confidence, and not be ashamed, is my prayer. Amen.

IRA FANCHER.

Sandy Hill (N. Y.), Feb. 21, 1851.

The superfluosity of the distinction between the believing time and the knowing time, is seen by reference to Luke 21:28: "And when these things begin to come to pass, then look up, and lift up your heads: for you redemption draweth nigh."

The 20th year of Artaxerxes the king, by the canon of Ptolemy and the undoubted era of Nabonassar—the accuracy of which is substantiated by more than twenty eclipses—is undisputedly fixed in the year B. C. 445, so that dating from that point, 2300 years could not expire before 1856. But the crucifixion is equally demonstrable to have been in A. D. 31, so that if the 69 weeks ended at the crucifixion, the 70 weeks reached to A. D. 38, and 1810 more would end in 1848. But the crucifixion is placed by the angel in the midst of the last week, carrying the date back to A. D. 31. Again: the birth of Christ is fixed by the unerring demonstration of astronomical data four years before the vulgar era,—making him about 30 in A. D. 27, when he began to preach, at the very point where 69 weeks from the decree of the seventh of Artaxerxes would terminate, when he himself declared the time was fulfilled, and was acknowledged as the Son of God.

We can assure our brother, that our having declined his article several times, was not because we were afraid to publish it, as he suggests, but was because every person who has any knowledge of chronology would see his want of acquaintance with that, respecting which he discourses so dogmatically.

LETTER FROM A. BENEDICT.

We give the following letter as a matter of justice to the cause of truth. Our brother has frankly expressed what we knew before in reference to the false and cruel imputations heaped upon us. We have taken little or no notice of these matters, knowing that God is a "sun and shield" to those who walk uprightly, and nothing shall hurt or harm us while we are "followers of that which is good." Bro. BENEDICT, and others at the West, may be assured of the *utter falsity* of the things with which we have been charged. They were made up by interested parties, in a bitter, sectarian spirit. May the Lord forgive them. Our lectures, manner, and spirit, in Rochester, were a specimen of our labors elsewhere.

BRO. HIMES:—Being impressed with the obligation which I owe to you, and the cause of *truth*, and desiring to "do unto others as I would they should do unto me," I wish to say, that previous to your coming to Rochester, February 2, much was said, and many things published, the direct tendency of which was to prejudice the public mind against *you* and *your lectures here*, and other places at the West.

It was said in my hearing, that Bro. Himes comes to "sow discord," and to divide the flock, and organize a Millerite Church, &c. & c. And although I never give credence to *false and slanderous* reports, till I know them to be true, yet, I confess that my mind was unfavorably impressed, till I attended the lectures, (five in all,) heard all that was said, and not one word was said calculated to "sow discord," or to divide the flock, or of organizing a Church, nor anything of evil tendency. But the truths of the gospel, relating to the second coming and kingdom of our Lord Jesus Christ, the time and manner of his coming, the close of this dispensation, the destruction of the wicked, and then the "righteous shining forth as the sun in the kingdom of their Father," including the duties of the watchmen, &c., were mostly the grand themes on which you dwelt.

All unpleasant impressions in my own mind were removed. I was comforted, edified, and instructed, and so were the brethren, and the public generally. A good impression has been given to the cause of truth.

It has been said since you left, that all your preaching was directed against the "age to come," as it is called. Truth is always opposed to error, hence, when the true watchman declares the word of the Lord, it will always be opposed to so gross an error and heresy, as probation and salvation after the Lord comes to "reward every man according to their works."—Matt. 16:27.

I mourn and weep over the unhappy divisions among those nominally looking for the Lord, and I pray God "that all bitterness, and wrath, and anger, and clamor, and evil speaking, may be put away from us, with all malice, and that we may be kind one to

another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven us.

I remain your brother in truth and love.

Rochester (N. Y.) Feb. 16th, 1851.

THE SLEEPING SAINTS.

Blessed be God, their slumbers are nearly ended. Their corruption soon will put on incorruption—that which was sown in weakness, will be raised in power. These sleepers will awake to everlasting life. They are coming up to eternal glory. Their vile bodies of flesh will be re-created, changed and fashioned like unto Him who stood in transfiguration glory before the awe-struck and favored disciples. Already the groans of creation wax louder and louder, its intonations are deeper and deeper, its pangs are rapidly increasing, and soon the mighty convulsion, accompanied by the voice of the archangel, and the trump of God, will burst asunder the prison doors and bars of the charnel-houses, graves, and sepulchres of the righteous, and they shall come up in all the splendors bequeathed them in the blissful promises—to die no more—to be equal to the angels—to claim companionship with Jesus—to shine like the firmament, the stars, and the sun for evermore. On earth they were mocked and ridiculed—on earth they were stoned and sawn asunder—on earth they were buffeted and tempted—on earth they prayed, and fasted, and wept—on earth they were imprisoned, maligned, and slandered—on earth they fell by the flames, by wild beasts, by scourgings, and wandered about in sheepskins and goatskins, and were destitute, afflicted, and tormented—but yet a very little while and the better resurrection will be attained, and all their sufferings, wrongs, and injuries will be lost in the richness and fulness of everlasting life, and unending bliss. Soon they will rise to that immortal state, where no tears are shed, where no sorrow is, where no anguish and pain are felt for evermore. The bodies of the saints, now in the lands and waters of silence and corruption, will soon be invested with robes of light and beauty, far surpassing the loftiest conception of the strongest and most vigorous intellect of man. The prophet Moses, and the evangelist Stephen, each on his own occasion, had faces that shone like angels; but the dear, sleeping saints will soon have not only faces, but also bodies, fashioned like the glorious body of Christ, never more to return to corruption. O may we all be ready to go with them to meet the Lord in the air, and so be forever with the Lord.

N. BROWN.

Kingston (N. H.), Feb. 17th, 1851.

"WHAT BOOK," &c.

The advocates of Scripture truth often find it impossible to make men believe the plain teachings of the Bible. Many have a convenient way of disposing of those passages which oppose their favorite theories. They say, "it don't mean so, it means thus and so." They never are at a loss to spiritualize any text to suit their convenience: therefore all argument with such is unavailing. They have chosen their position, and their *wills* are pledged to maintain it. An appeal to the *literal* teachings of "The Book" has no effect upon them. They are like some of their politicians I chanced to hear in conversation on the steamboat Burlington last fall.

For convenience, we will call them, A. and B. whigs, and R. democrat.

A. and B. were joking R. about his party, when he remarked, "There is nothing of the whig party any way."

"O yes," says A., "there is enough of us to elect now and then a representative, and now and then a President."

"Yes," say R., "but your party is so corrupt, that if you do elect a President, the Almighty won't let him live."

A. replies, "There is another view which may be taken of that subject: it may be that he sees our Presidents are too good men to live in that sink of iniquity."

"Yes," responded B., "even Moses, though a good man, was not permitted to enter the promised land, but died after seeing it."

"No," says R., "he didn't die."

"But," inquired B., "don't the Scripture say he died?"

"No, it says he was buried, and his grave was not found, but it don't say he died."

"Well," say A. and B., "we think it says he died, but will see."

They went to the cabin, and B. soon returned, smiling, with the big Bible open before him. He says, "Well, friend R., its a fine thing to always have the documents at hand." He presented him the Bible, with his finger on the following passage: "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord."—Deut. 34:5.

R. read the passage, but remarked: "He did not die, he only died to the things of this world."

B. exclaimed, "Ha! ha! ha! I don't know what book to go after now." At that moment A. appeared, and remarked, "Well, friend R., it is a fine thing to have the documents."

"But," says

On Monday evening following, we held a meeting at Newharbor. The Lord was truly with us. After preaching, by invitation, five rose for prayers. We then left for Southport, while Brn. Perkins and Pulen remained and continued the meetings.

Jan. 30, arrived at Bro. David Pierce's, Southport, where we were accompanied by Bro. S. Harding. We were made truly welcome. Bro. P. is an old man, of integrity and piety. He was formerly a Methodist, but on reading Bro. Miller's lectures, in 1842, he became convinced of the fact that the Lord is at hand, and he has still "held fast whereto he had attained," despite the severe opposition of the Church around him. The town in which he lives is an island of six miles in length, the preaching altogether Methodist. This brother had never heard a sermon on the Advent, nor seen an Advent preacher, but he had the good fortune of being joined by his companion in the same blessed truth. He compared our arrival to that of Peter at the house of Cornelius. As he had heard that we were coming, he had applied to the minister for the meeting house, (as it was to be unoccupied the following Sabbath,) and was informed that he should do all he could to oppose a meeting; but the people wished to hear, and they opened the house on Saturday evening, Feb. 1st, and we gave them four lectures, which interested them so much that the door is now open for more labor. Some of the brethren who had been stoutly opposed to the Advent, and said much against it, told me they did not know that it was such doctrine as I preached, that if they had, they should not have opposed it. We trust that some good was done, by the blessing of God. I hope our preachers, who can, will visit this place, and teach them the way more perfectly. They who are worthy will be warmly received by a number of the inhabitants of that island. We left to attend the Conference at Whitefield, where we had a profitable meeting, and we returned to Hallowell, where we find the cause is rising, and hope from the good state of things here that the interest will increase until the Lord shall come. While viewing the field, and seeing the many new places inviting labor, and recollect that but few laborers are in the field, and a large part of them are limited for want of means, my whole soul cries out to God to arouse those who have become lax in duty, and cause them to feel their responsibility, and lead them to duty.

Yours, as ever, looking for the Lord.

SOURCE OF CHRISTIAN JOY.

God is the fountain of his children's gladness, and the source of all their joy. The promises of God and the manifestations of his unchanging love, in all his providential dealings with them, cause them to exult with joy unspeakable and full of glory. The Christian oppressed with a sense of his own utter unworthiness—his own frailty—his own imperfections—his own sluggishness and apathy—his own helplessness and tendencies to earth, can nevertheless, by the exercise of faith in Christ, be filled with transporting joy—which is the earnest of the inheritance until the redemption of the purchased possession. Wealth, fame, and worldly pleasure, are the objects of ambition to all whose affections have not been changed by the power of the gospel; and in the pursuit and attainment of these, they vainly imagine happiness is to be found. But not so with the follower of Jesus. He counts all things of a worldly nature as mere dross for the excellency of the knowledge of Christ. He looks to the cross of Jesus, and while his eyes are suffused with tears, his soul is filled with gratitude, peace, love, and unearthly joy. God has promised him a better world than this, and he is filled with joy and peace in believing. God has promised him eternal life in the world to come, and he rejoices in believing the promise. God has promised him a robe of righteousness, a palm of victory, and a crown of glory; and his soul is in transports, as the strong arm of his faith grasps hold of the bequeathed legacies. Thrones, and sceptres, and empires, that can be shaken, are of no value to the Christian. These, could he possess them all, would with cheerfulness be given up for Christ. As the Christian's faith is a living faith, so the Christian's joy is a living joy. Many Christians see in near prospect the fulfilment of prophecy, and the consummation of all their hopes. Visions of Eden's returning blessedness, and Zion's rising glory, cause them to lift up their heads and rejoice, knowing that their redemption is near.

N. BROWN.

Kingston (N. H.), March 3d, 1851.

Extracts from Letters.

Bro. J. D. WHEELER writes from Peacham (Vt.), Feb. 23d, 1851:

BRO. HIMES:—I wish every reader of the "Herald" could have had the same feelings regarding your embarrassing circumstances, in connection with the "Herald," as I had while reading the amount of bills you have sent out—not because you wanted to be thus employed, no, no, for you waited until the last moment,—and then, to think that a large portion of that amount (which is justly due you) you do not expect to get. Then there is another class, numbering 895, that owe one dollar at least; if they would send in their dues without delay, they would, in some measure, relieve you. Come, brethren, let us get hold once altogether and pull, and see if we cannot lift Bro. Himes out of the worst of all places that we hate, (embarrassment,) on to higher ground, where it is easier talking, walking, living, and, in fact, everything comes easier, and is full as pleasant, I think. We are nearing the port of eternal rest: there is no adverse winds, or storms, that can drive us away from the harbor of eternal rest. Then let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us. The end of all things is at hand; let us be sober, and watch unto prayer, having fervent charity among ourselves; doing to others as we would they should do unto us: living peaceably with all men, as far as possible. Put on the whole armor of God, that we may be able to stand against the wiles of the devil.

And think it not strange concerning the fiery trial which is to try us, as though some strange thing had happened, but rejoice that we are partakers of Christ's sufferings, that when his glory shall be revealed, we may be glad with exceeding joy. Brethren, let none of us suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters; but if we suffer as a Christian, let us not be ashamed, but glorify God in so doing. The time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel? And if it is with difficulty that the righteous are saved, where shall the ungodly appear? Wherefore, let them that suffer according to the will of God, commit their souls to him in well doing, as unto a faithful Creator.

Yours, in the faith.

Bro. JUSTIN B. CLAPP writes from Homer (N. Y.), Feb. 25th, 1851:

DEAR BRO. HIMES:—Through the goodness of the Lord, I yet live, amidst all the trials and disappointments of the way. There are many about us who profess to be the followers of the meek and lowly Jesus, but the most, if not all, are wedded to the things of this inconstant world,—one to his farm, another to his merchandise; no time to attend to the concerns of the soul, thus they fulfil the scriptures: they are seeking after the honors and riches of this world. But the apostle says, "They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—I Tim. 6:9, 10. But soon the opening heavens will reveal the Son of God, coming to take vengeance on them that know not God, and obey not the gospel of our Lord and Saviour Jesus Christ, and reward those that love his appearing. O, are we prepared to meet him when he comes? Let us search carefully our own heart, and see if there is any evil way in us.

We thank the Lord for his goodness to us in this place. The Lord has recently revived his work in this part of his moral vineyard. Some few have found peace in believing, and are now happy in the Lord. Souls are still inquiring the way to the kingdom, and are soliciting the prayers of God's people. May the Lord bless his people in all their undertakings which shall be for the glory of God, is the prayer of Your brother, in the truth.

Bro. W. BENNETT writes from Rochester (N. Y.), Feb. 28th, 1851:

DEAR BRO. BLISS:—Since our beloved Bro. Himes was with us we have been much comforted. Never did I see that dear brother more engaged in the cause of Christ. It was to us that heard, "meat in due season." May the Lord bless him in all his labors of love.

I want to say a word through the "Herald" in behalf of our beloved, but very much afflicted, Bro. Pinney. I was present yesterday, and saw his cancer dressed by his physician. My heart was pained. I cannot describe my feelings, to see that dear saint and servant so deeply afflicted, and to see his little helpless children; also Sister Pinney, almost worn out with the care of her family, some of whom have been sick for the last six months; yet all submissive to the will of our Father; patiently enduring the trials of life, and looking for the blessed hope.

My prayer was, "Come, Lord Jesus, and come quickly;" make an end of sufferings, and give the kingdom under the whole heavens to thy dear children, where sickness, sorrow, pain, and death, can never enter. And now, my dear brethren and sisters, you that are poor in this world, but rich in faith, raise one united cry to our Father, who hath power, and owns the cattle upon a thousand hills, that his blessings may rest on Bro. Pinney, and that he may be healed, and go out and in before us, and proclaim the truth to a dying world; also defend it, for truth is almost fallen in the streets here.

And you, brethren, who have more of Father's money than you need, send a little to him, and I have no doubt it will be credited to you in the bank of heaven. The Saviour will say to you in the day of reckoning, "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me. Enter thou into my rest."

Your brother, waiting for the blessed hope.

Bro. HENRY WOODBURY writes from Manchester (N. H.), Feb. 10th, 1851:

BRO. HIMES:—I have received a bill from you, informing me of the amount of my indebtedness to you for the "Advent Herald," with a note appended, stating that my paper had been ordered stopped. There is probably some mistake about this matter, as I have not given any orders to have it stopped, neither was it done to my knowledge. I should like to know who sent the order. You will accept my acknowledgments for your frank generosity in offering to cancel my arrears, if I should say I am unable to pay; but as I feel no disposition to obtain anything under false pretences, or without paying a just equivalent, I enclose you two dollars. I am one of the oldest subscribers for the "Herald," having taken it ever since the commencement of the publication of the "Signs of the Times." I have felt deep interest in the subject of the "Herald's" proclamation, and I still feel a deep interest in it. My experience in life has been a mingled one of joys and sorrows, of prosperity and adversity. As I have been made some acquainted with your public life and labors, I have admired your self-denial and perseverance in proclaiming the gospel of the kingdom near. I have sympathized, and do still sympathize with you in all your trials, in consequence of faithfully discharging your duty to God, and for the good of mankind. You have my sincere supplications that you may have wisdom and grace imparted which shall be equal to the circumstances which you may be called to meet. You need the wisdom of the serpent, with the harmlessness of the dove, that you may be an Israelite indeed, in whom there is no guile. I hope

that you and I, with all those that love the Lord Jesus in sincerity, may have grace adequate to the sphere and avocation to which providence has assigned us, and that we may be enabled to overcome the world, and when heart and flesh shall fail us in this mortal state, we may have part in the first resurrection, and sing the song of deliverance in the land of rest, our heavenly home. Be assured you have my confidence and Christian regard. Yours, in hope.

Bro. JOHN NOCAKE (one of the aborigines of our country,) writes from South Kingston (Jan. 31st, 1851):

DEAR BRO. HIMES:—I wish to write you a few words by way of encouragement, while you are passing through so many fiery trials. Though you have labored so hard to spread the last message of the gospel to a perishing world, men are engaged in heating the furnace, into which you will be cast, unless you bow down to the image they have set up. But I say, Trust in the Lord, for he is greater than all that are against you. I pray God to deliver you out of the hands of all that hate you.

The "Herald" is ever a welcome messenger to me. So long as it continues to be the "Advent Herald," I expect to take it—and pay for it.

Notwithstanding it was wet and stormy most of the time while Bro. E. Burnham was with us, in December last, the people came out and heard attentively. Some of the members of the Wakefield Baptist church obtained liberty for Elder Burnham to preach in their meeting-house. He preached there a part of the time, and on Sunday evening the house was crowded with a respectable congregation. The preaching was powerful, clear, and conclusive. Bro. Burnham's labors here are not in vain, but are having a good effect. We hope he will not be discouraged from coming here again.

To the brethren and sisters scattered abroad, who are strong in faith in God's word, grace be unto you, and peace from God the Father, and our Lord Jesus Christ. Dear brethren, it is not enough for us to believe that the Lord will soon come,—for the devils believe and tremble,—but we must have the faith which was once delivered to the saints, and which moved them forward to action. That faith is as important to us as it was to them. Come, brethren, let us come up together against the mighty, by the help of the Lord, and we shall reap if we faint not.

Bro. JOHN V. PINTO writes from Princess Anne (Md.), Jan. 23d, 1851:

DEAR BRO. HIMES:—We are satisfied with the "Herald," and heartily approve of its contents. We also deeply sympathize with you on account of the unjust charges which have been made against you, and reprobate the course of those who have made use of unrighteous means to prejudice the minds of Adventists towards you. But I believe that the great body of Adventists are too intelligent to be led off by false brethren. But perhaps what has taken place may be all right, and may serve as a warning to us to be on our guard in the future. I have taken your paper from the beginning of its weekly issue, and I profess to know something of you, although I have never seen you. I believe in your generosity and liberality, and have great confidence in your Christian integrity. Please remember me to Bro. Osler in love. I remain yours very respectfully.

Bro. ANSON LITTLE writes from Macomb (Ill.), Jan. 6th, 1851:

DEAR BRO. HIMES:—But why call such a man as J. V. Himes "brother?" I will tell you. Our Saviour said, "Whosoever doeth the will of my Father which is in heaven, the same is my mother, sister, and brother." Being satisfied that your whole aim is to do the will of our heavenly Father, I do not hesitate to call you brother. Go on, then, my brother, proclaiming not only the acceptable year of the Lord, but also the day of vengeance of our God, and we know that the time has arrived when Christ's ministers should proclaim that day. I have taken your valuable paper about ten years; when I get tired of it I will let you know.

Bro. S. G. MATHEWS writes from Middlebury (Ct.), Feb. 2d, 1851:

DEAR BRO. HIMES:—I came to this place in company with Bro. Grant. We have delivered eleven lectures on the coming of Christ. The Lord is reviving his work; about twenty have come out on the Lord's side, and twelve arose yesterday to be prayed for. At Winchester, about a week since, seventeen arose for prayers. The Lord is at work in other places in this region, and I hope to see many turn to the Lord, for I think what is done must be done quickly. My prayer is, that we all may be ready.

Bro. EDWIN F. DOUGLASS writes from New London (Ct.), Jan. 28th, 1851:

DEAR BRO. HIMES:—I still continue to take the "Advent Herald," which I prize very much, on account of the glorious truths it contains. I praise the Lord that there are some that dare stand up for the truth in these perilous times. Have you forgotten us here, dear brother? It is my daily prayer, that a door may be opened here for the everlasting gospel to be proclaimed. Can you not call and see us some time, when passing between New York and Boston? Your brother in Christ.

[We should be glad to visit New London, and hope to do so soon. In the meantime, hold fast the faithful word.]

Bro. W. F. HILL writes from Geneseo (N. Y.), Jan. 17th, 1851:

BRO. HIMES:—I am glad that the "Herald" still lives, to cheer us with its weekly visits, in spite of its secret enemies and open foes. May the Holy Spirit conduct its friends in such a manner, that it may continue to cheer the lonely pilgrim till the Lord comes. Yours fraternally.

AGENTS FOR THE HERALD.

Albany, N. Y.—H. H. Gross, 44 New Bedford, Mass.—Sam'l. Brown, Elm-street.
Auburn, N. Y.—H. L. Smith, Buffalo, N. Y.—W. M. Palmer, Brattleboro, Vt.—B. Perham, Cincinnati, O.—Joseph Wilson, Derby Line, Vt.—S. Foster, jr., Derby, Mich.—L. Armstrong, Eddington, Me.—Thos. Smith, Glendale, Annap., N. S.—Elias Woodworth, Hallowell, Me.—I. C. Welcomme, Hartford, Ct.—Aaron Clapp, Heuselton, N. Y.—W. D. Gossin, Homer, N. Y.—J. L. Clapp, Lockport, N. Y.—H. Robbins, Lowell, Mass.—E. H. Adams, L. Hampton, N. Y.—D. Bosworth, Massena, N. Y.—J. Danforth, For GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHETIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to far

will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. Himes, Office of the Advent Herald," No. 8 Chardon-street, Boston.

GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,
FOR THE CURE OF
Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THE uniform success which has attended the use of this preparation—its salutary effect—its power to relieve and cure affections of the Lungs, have gained for it a celebrity equalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full belief that it will subdue and remove the severest attacks of disease upon the throat and lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is their opinion of the CHERRY PECTORAL, may be seen in the following:

Valentine Mott, M. D., Prof. Surgery, Med. Col., N. Y. says: "It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

The Right Rev. Lord Bishop Field writes in a letter to his friend, who was fast sinking under an affection of the lungs: "Try the Cherry Pectoral, and if any medicine can give you relief, with the blessing of God that will."

CHIEF JUSTICE EUSTIS, of Louisiana, writes, "That a young daughter of his was cured of several severe attacks of Croup by the Cherry Pectoral."

ASTHMA AND BRONCHITIS.

The Canadian "Journal of Medical Science" states, "That Asthma and Bronchitis, so prevalent in this inclement climate, has yielded with surprising rapidity to Ayer's Cherry Pectoral, and we cannot too strongly recommend this skilful preparation to the profession, and public generally."

Let the relieved sufferer speak for himself:

Dr. J. C. Ayer, Lowell—Dear Sir:—Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to send you my acknowledgement, not only in justice to you, but for the information of others in like affliction.

A slight cold upon the lungs, neglected at first, became so severe, that spitting of blood, a violent cough, and protracted sweats, followed and fastened upon me. I became emaciated, could not sleep, was distressed by my cough, and a pain through my chest, and, in short, had all the alarming symptoms of quick consumption. No medicine seemed at all to reach my case, until I providentially tried your Cherry Pectoral, which soon relieved and now has cured me.

Yours with respect, E. A. STEWART.

Albany, N. Y., April 17, 1848.

Dr. Ayer, Lowell—Dear Sir:—Having been rescued from a painful

and dangerous disease by your medicine, gratitude prompts me to send you my acknowledgement, not only in justice to you, but for the information of others in like affliction.

At first it seemed to make me worse, but in less than a week I began to experience the most gratifying relief from its use; and now, in four weeks, the disease is entirely removed. I can sleep on my bed with comfort, and enjoy a state of health which I had never expected to enjoy.

GEORGE S. FARRANT.

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country.

[Jan. 18-3m.]

THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

THE ADVENT HERALD.

BOSTON, MARCH 15, 1851.

NEW WORKS.

"Prophetic Studies: or Lectures on the Prophecy of Daniel." By Rev. J. Cumming, D. D. London: Arthur Hall, Virtue & Co., 25 Paternoster Row.

We have received a copy of the above interesting work. Its general style may be judged of by our extracts from his *Apocalyptic Sketches*. We shall enrich our columns some from its pages. We understand that it is about being published in this country.

"Voices of the Night." By Rev. John Cumming, D. D. London: John Farquhar Shaw, 27 Southampton Row, Russell Square.

This is a work of 450 pages, about the size of the previous one. The article entitled *The Time Haze*, published in the *Herald* a few weeks since, and the one this week, entitled, *Nearing Sunrise*, are from this work. The author handles the subject before him with that learning and ability for which his name is a sufficient guarantee. He has paid close attention to the prophecy, and writes like a man who understands himself.

"Christ's Second Coming: Will it be Pre-millennial?" By the Rev. David Brown, M. A., St. James Free Church, Glasgow. New York: Robert Carter & Brothers, 285 Broadway. 1851."

This is the work referred to under our editorial head; its general character will be seen from the extracts there made. It has been re-published by the Carters on 500 pages of hand-some type.

"The Night of Waking; or, Words for the Suffering Family of God." By the Rev. Horatius Bonar. From the third London edition. New York: Robert Carter & Brothers, 285 Broadway. 1851."

This is a valuable little work, in which the Church of Christ is considered as a family watching for the dawning of the day which shall unite it with the risen Lord. "Weeping may endure for a night, but joy cometh in the morning." The author takes up the believing circle as a "family," describes "the family life," "the family badge," "the family discipline," "the family rods," "the types," "the proving," "the rebuking," "the arousing," "the solemnizing," "the warning," "the recollections," "the consolation," "the eternal results." It contains 180 pages, and is for sale at this office. Price, 30 cents.

"The Morning of Joy; being a sequel to *The Night of Weeping*. By the Rev. Horatius Bonar. New York: R. Carter & Brothers, 285 Broadway."

This contains over 200 pages, and is for sale at this office. Price, 40 cents. It was published the past summer in the *Herald*, in a series of extracts from the London edition. Our readers therefore can judge of its value.

"Truth and Error: or, Letters to a Friend on some of the Controversies of the Day." By the Rev. Horatius Bonar. New York: Carter & Brothers."

This work lays down several general principles, and then considers the questions of "God's Will and Man's Will," "Election," "Predestination and Foreknowledge," "The Work of Christ," "Faith — the Gospel — Assurance," "Man's Inability," "The Spirit and the Word," "Present State of the World." Mr. Bonar advocates the orthodox side of all these questions, as do the Millenarians almost universally.

"The Story of Grace." By the Rev. H. Bonar. New York: Carter & Brothers."

This is a beautiful little volume of 175 pages, and narrates "how God told the story of Goodness in Eden," "how man interrupted this story," "how God overruled man's interruption," "how God's purpose was unfolding itself," "how the story of grace began," "when the story of grace was first told," "by whom this story was told," "the outline of the story," "the Conqueror," "the banished one," "the monument," "the guard," "the two worshippers." Those who love to trust in the goodness and grace of God, and in the atoning sacrifice of Christ's dying agony, will find this little work a comfort and a consolation. But those who hope to merit by their own righteousness a title to heaven, will find little in it that is cheering or satisfactory.

"The Second Advent — Not a Past Event: A Review of Prof. Alpheus Crosby. By F. G. Brown, Pastor of the Baptist Church in West Townsend, Mass. Boston: Published by Wm. Heath, 79 Cornhill. 1851."

We know not that it is too much to say of this work, that it is concise, conclusive, clear, and logical. The subject is taken up, handled, and disposed of just about as it should be. Something of the kind was greatly needed to meet the sophistry of the Professor. We bespeak for it a wide circulation. It is for sale at this office. Price, 15 cts.

"The Grand Issue: an Ethico-political Tract." By Samuel Willard. Boston: Published by John P. Jewett & Co., 17 and 19 Cornhill."

This is a very able and lucid exposition of the relative claims of human and Divine injunctions, and of our duty to obey God rather than man, when the two conflict.

"Our Federal Union a Cause for Gratitude to God. A Thanksgiving Discourse, delivered in the First Presbyterian Church of Detroit, Nov. 28th, 1850. By George Duffield, Pastor of the same. Detroit: Harmon, Broadhead & Co., Printers."

We are indebted to the author for a copy of the above eloquent discourse. Contrasting the privileges we enjoy under our own government, compared with the condition of things under most other governments, we have abundant reason to thank God that our birth and education have been in the midst of so many civil and religious privileges. Speaking of other nations, Dr. Duffield says:

Wherever we turn our eyes beyond ourselves, we see sadness and gloom, oppression, impoverishment, distress of nations, and perplexity, the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Within the last three years we have seen all Europe convulsed, the masses of her population rising, and struggling to throw off the yoke of their oppressors, as if they were no longer able to endure their misery. The whirlwind first fell on France, and having borne its monarch from his palace, and flung him on the shores of England, passed in rapid mo-

tion over the continental nations, striking dismay into the breasts of tyrants, shaking the very foundations of their thrones, setting at naught their might, scattering their forces, and inspiring the oppressed with the hope of a better day, when the blessings of peaceful industry, and of civil and religious liberty, should fill their land with gladness. As yet no such hopes have been realized. We see nothing but the din haze, and murky atmosphere filled with dust and scattered fragments, whirled upward by the hurricane, now settling down and depositing the confused and shattered memorials of the havoc and ruin it has accomplished.

France at present is still; but it is as the volcano ceases its throes, to prepare for fresh eruptions. The rulers whom the people placed at the head of their affairs, have turned traitors, alike to them and liberty, and are forging fresh chains to bind them down in servitude and oppression.

Prussia is distracted and bristles up for war. Her monarch, having violated his oath and pledges, is menaced by Austria, and finds himself held in check by the Autocrat of the North, and harassed, alike by weakness and the consequences of his inconsistency and treachery.

Austria lies at the feet of Russia, and must do the bidding of the despot to whom she has been enslaved.

Hungary, having profusely bled, has fainted; her groans have echoed through the world, but brought no help.

Russia hangs like a dark thunder-cloud at the North, ready to rush down with impetuous fury, whenever the chaos of German politics shall have set the electric current in motion.

Denmark and the Holsteins have paused in their skirmishes, while marches, and countermarches, and orders for further movements of hostile aspect, are occurring among the Hessians, Austrians, and Bavarians.

England is thrown into excitement by the audacity of an Italian priest, who has presumed to parcel out her spiritual dominion, and employ the renegades of her own National Church to restore the usurpation of Rome over the consciences of her people, and sow discord and confusion in her political society, by undisguised and systematic hostility to her national freedom and her national faith.

Spain and Portugal are sinking still lower and lower in the whirlpools of their own civil wars and commotions.

In Switzerland the old landmarks are being swept away, and the genius of liberty, which once shone so brilliantly there, is soiled and dimmed by the ultraisms of Rome and Radicalism.

In Piedmont and Sardinia only is resistance made with some hope of success to the political power of spiritual tyrants. The coward fugitive and mendicant at Rome, who claims to be the vicegerent of Heaven, and of right to give laws to the world, is at his wit's end. Although restored to his place and palace, and supported by the armies of France and Austria, he finds his capitol and dominions full of wretchedness and ruin.

Turkey, throughout her whole extent, is wasting by rapid decay. Consumption is deeply seated, and preying upon her vitals.

Central and Eastern Asia are overrun with barbarians, or have fallen under a foreign yoke. Even in China, the dynasty which has so long ruled with iron hand the destinies of the empire, describes the day approaching, if not already begun, when civil strife threatens to tear it in pieces. And Africa, poor, degraded Africa! continues the work of self-torture, amid the darkness of its fetishisms, by the predatory wars of its own savage and barbarous tribes.

Everywhere the old world is in an uneasy and wretched condition. The light of the Gospel has been extinguished to a great extent in Europe, and only glimmers here and there to make darkness more palpable. It has been thrown in, too, in different parts of the heathen world, upon the mass of its black and reeking corruptions; but while some are learning to trace their way through the mazes of ignorance and error, superstition and crime, and seize the hope of a better day in a better world, the great masses are oppressed and suffering; nor know the way or means of relief. The rulers seek not the interest of their people and the public good; or if they do, they seem not to understand it, or deem it practicable to be obtained, in any other way than by exalting themselves, and riveting fresh chains upon their subjects. The prophet's description is perfectly appropriate: "Their watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down and loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter." We turn from such sad scenes; and looking around upon this great confederation of free States, are filled with grateful emotions.

Speaking of defects in our own government, he says:

We expect nothing perfect from uninspired man. Nor do we look for any perfection in human government till the Lord Jesus Christ himself, according to his promise, shall reappear, and set up his kingdom upon the ruin of the thrones and dominions of earthly tyrants and oppressors. Admitting these evils, however, still we question whether there ever was a government on earth, save that of the Hebrew Commonwealth, devised by the wisdom of Jehovah, so beautifully adapted in all its provisions to the great wants of human society, and so admirably balanced, in all its functional powers; so complicated in its structure, and yet so simple, and so free from friction; moving with so much celerity, and yet with so much ease and safety; and combining so wonderfully its centripetal and centrifugal forces, as to make it roll steadily and gloriously in its orbit, like some bright constellation of the heavens, in its wide extended and far reaching cycle. But because it is not perfect, we would not, therefore, undervalue or reject it. "I have seen an end of all perfection here below," said the inspired sage; and we should learn with him not to jeopard present good by perilous Utopian schemes. Rather would we cherish, tenderly and gratefully, the Constitution Providence has given us with all its imperfections, than rashly to resist and rabidly revile it.

LETTER FROM BRO. S. I. RONEY.

BRO. HIMES:—The gathering at Salem was of interest to me as an individual, and doubtless it was to all that attended out of pure motives, to advance the cause of our coming King. It was truly refreshing and encouraging to me. The proverb was verified in my case, "As iron sharpeneth iron, so the countenance of man his friend." There I met with many warm-hearted pilgrims that I had seen before, and some that I had never before greeted. The motives and objects of the brethren that called this Conference, I have no doubt were pure. If the "hue and cry" that has been raised in different quarters about "Popes," "creeds," "platforms," "secessions," "divisions," &c. &c. &c., and the "thousand and one" other false rumors that have been circulated in reference to this Conference and its objects, were true, then I must confess there was a remarkable degree of cunning used to keep the Pope, creeds, &c., in the dark, for we did not see his Holiness step into the Conference, as a member, in any form; nor did we feel the tread of his "iron hoof!" and we claim to have some eyesight left yet, and some degree of sensitiveness.

Wherever we turn our eyes beyond ourselves, we see sadness and gloom, oppression, impoverishment, distress of nations, and perplexity, the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Within the last three years we have seen all Europe convulsed, the masses of her population rising, and struggling to throw off the yoke of their oppressors, as if they were no longer able to endure their misery. The whirlwind first fell on France, and having borne its monarch from his palace, and flung him on the shores of England, passed in rapid mo-

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with a thoroughness and interest, that showed that all were truly devoted to the interests of the cause of truth. The resolutions presented were freely discussed, so that when the Conference acted, it acted understandingly. A sweet harmony was manifested throughout the whole transactions of the meeting.

The *preaching* was excellent and timely. The good "old corn" presented by the "steward" was neither "stale" nor "musty." It was like "cold water to a thirsty soul," especially to those who preach, and do not often have the privilege of hearing.

The *prayer* and *conference* meetings were truly refreshing. It was good to be there. The saints were imbued with the spirit and love to God, his cause, and their fellows. The reports brought in by the brethren from their respective fields of labor, were truly encouraging, and we have no doubt but they all returned with renewed vigor and devotedness.

There was a healthful influence exerted on the community in Salem, and many were convicted of the truth of the Advent near, and some publicly manifested their desire to become "reconciled to God." We expect to hear of good results in S. from that Conference. We sincerely pray that many may be brought to a saving knowledge of the truth—that the Church may be strengthened, and the heart of her beloved pastor cheered and encouraged.

On the whole, it was truly an oasis in this dreary desert to all present. It will be remembered as one of the happiest seasons in our homeward-bound experience.

Yours, &c.

Thompsonville (Ct.), March 5th, 1851.

TO THOSE INDEBTED TO THE OFFICE.

You will see by a statement in another column, that a very small portion of those to whom we have sent bills, have responded to the same, and a large number still owe for the past volumes of the *Herald*. The withholding of these will oblige us to be more discriminating in the number to whom we send the paper. Without the receipt of what is due the office, we cannot do justice to ourselves or others. It is our wish to send the *Herald* to all the poor who really wish for it. But this burden should not all be placed on our shoulders. The Church in Newburyport supply the poor in their own limits at their own expense. One brother in Vermont sends the *Herald* in this manner to from twenty to thirty persons. This is as it should be. There have been, however, nearly two thousand copies of the last volume sent out from which we have received nothing. The cost of paper alone to send the *Herald* to these is about \$15 per week. The office is not now in a condition to meet this heavy tax, and therefore we shall have to withhold the paper from those from whom we have not heard for a long time. If we discontinue it to any to whom it is like withholding their daily food, if they will inform us of their inability to pay, that shall be no obstacle to their reception of it. If we do not hear from any to whom we thus discontinue, we shall conclude that they are indifferent respecting its reception. And to such we are no longer in a condition to continue it. If those indebted to the office would realize the embarrassment which their withholding our dues subjects us to, they would promptly make an effort to meet their own obligations, and thus enable us to carry out our wishes towards others. The following from Brn. Robinson and Hawkes we command to the perusal of all such:

A PROPOSITION.—To the brethren in every town we propose, that you undertake to see to the poor list of the "Herald," and supply your own poor. There is no reason that the "Herald" office should give a thousand papers continually to the poor of your churches, more than to feed and clothe them. Certainly Bro. Himes is more likely to be imposed upon than those who live around and know the circumstances of the brethren. Therefore we propose to all who now receive the paper free, if they love and prize it, and the glorious truths it contains, that they economize that amount per year and pay for it, or act as agents, and get subscribers enough to pay for it, and thus relieve the office of that heavy tax on its income, which might be better employed to circulate and send the truth into new places.

D. I. ROBINSON,
P. HAWKES.

TO CORRESPONDENTS.

B. B.—We cannot give your letter. We have nothing to do with the paper to which you refer.—Thank you for expressions of confidence; and are truly sorry that the deeds of the unworthy should lead you to forsake the position you have.

J. H. THOMAS.—Your letter was not received till after the Conference had adjourned. Thank you for the interest you take in the cause.

D. I. ROBINSON.—You have rightly named it, "a hypocritical confession of hypocrisy." Whose influence was he under when he was opposed to both?

ELDER J. CUMMINGS.—This brother is laboring continually for the cause, and is doing good. He held nine tent-meetings last season, which embarrassed him somewhat. He needs a little aid from the friends to meet his present liabilities; and being worthy, we hope he will receive it. \$40 or \$50 would greatly relieve him. It may be sent to him, Claremont, N. H., or to this office. This notice is given without his knowledge.

THE AUBURN CONFERENCE ADDRESS, to which is added the Address of the Salem Conference, with an article on the Ten Tribes, &c. &c., is now ready.—\$3 per hundred; 37 1-2 cents per dozen; 5 cents single. Send in your orders. BRO. MANSFIELD has a full supply, friends West will get them of him.

EXTRAORDINARY efforts are now being made to cut off our subscribers. The "conspirators," and their coadjutors, are able to deceive some. Will not our friends wake up, and make good what the common enemy has cut off?

CORRECTION.—In the list of names of Salem Conference, read for B. H. CHILDS, Geo. H. CHILDS.—The following were inadvertently omitted; brethren A. CLAPP and W. P. STRATTON.

BRO. H. left on the 12th for Waterbury, to make his contemplated tour in Vermont.

BRO. EDWIN BURNHAM—Please write whether you can be with us in Hartford the first Sabbath in April.

A. CLAPP.

BUSINESS NOTES.

C. B. DeWITT, J. Spencer, G. E. Thayer—Have cancelled your accounts, and will continue.

J. LITCH—Received.

D. T. TAYLOR, JR.—In answer to your question, yes.

G. BURSELL and W. DUNN have paid to 500.

E. MITCHELL, \$5—Books sent the 10th by Langley & Co.'s express.

J. D. BOYER, \$6—Books sent to care of J. Litch, Phila.

J. CARLESS—In January we credited you \$1 to 534. Have sent you the back papers—paid 10 cents postage on your letter.

A. BRADLEY and S. W. GREEN, MERIDEN, CT.—The Postmaster returned your Children's Herald as uncalled for—how is this?

WILL WILMOT—Send your books to the office 11th inst., but they will not leave Boston until Tuesday next, as the express goes only once a week.

J. PEARSON, JR.—Sent book on the 11th.

INDEBTEDNESS TO THE "HERALD."

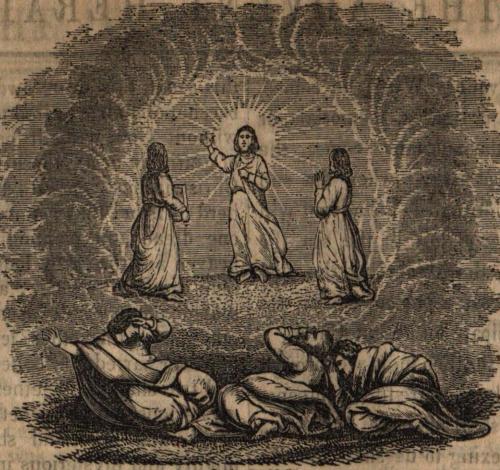
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No. of bills sent to persons owing \$2 and over, 777, amounting to \$2446 00

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ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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"TIS I, BE NOT AFRAID."

Toss'd with rough winds, and faint with fear,
Above the tempest, soft and clear,
What still small accents greet mine ear—

"Tis I, be not afraid!

"Tis I, who washed thy spirit white;
"Tis I, who gave thy blind eyes sight;
"Tis I, thy Lord, thy Life, thy Light—

"Tis I, be not afraid!

"These raging winds, this surging sea,
Bear not a breath of wrath to thee;
That storm has all been spent on me—

"Tis I, be not afraid!

"This bitter cup, I drank it first,
To thee it is no draught accurst;
The hand that gives it thee is pierced—

"Tis I, be not afraid!

"Mine eyes are watching by thy bed;
Mine arms are underneath thy head;
My blessing is around thee shed—

"Tis I, be not afraid!

"When on the other side, thy feet
Shall rest, and thousand welcomes sweet—

"One well-known voice thy heart shall greet—

"Tis I, be not afraid!"

From out the dazzling majesty,
Gently He'll lay his hand on thee,
Whispering, "Beloved, lov'st thou me?"

"Twas not in vain I died for thee,—

"Tis I, be not afraid!"

Melchisedek.

BY C. B. TURNER.

Salem. That Jerusalem was once called Salem, is doubtless true, from Psa. 76:2—"In Salem also is his tabernacle, and his dwelling-place in Zion." The tabernacle of God was at that time in the city of David, or Zion. Compare 2 Sam. 5:7; 6:17; 2 Chron. 5:2; and compare Zech. 9:9, with Matt. 21:4-10.

Josephus says, that Salem was afterward called Jerusalem.

Abraham, at that time, "looked for a city which hath foundations, whose maker and builder was God." That city is Salem, or "Jerusalem, which is above, is free, and is the mother of us all;" "the city of the living God, the heavenly Jerusalem." While Abraham looked for such a city, its king met him, and not the king of old Salem. If Salem, in the land of Canaan, was possessed of a priest and a king who stood higher in the estimation of God than Abraham, why did God at that time declare the destruction of Salem, and all the posterity of its priest and king, by the posterity of Abraham? Why not select that person through whom to perpetuate the knowledge of the true God, and on whom to confer the promises?—There was a better man than Abraham.—Heb. 7:7. Had Melchisedek been *only a man*, and priest and king in that city, the promises might have been conferred upon him, as the better person; but he was doubtless the same man who appeared to Abraham before the destruction of Sodom, whom Moses calls the Lord.—Gen. 18:1, 2, 16, 22; 19:1, 5. He is King of Salem, the "heavenly Salem," which Abraham looked for, in a heavenly country; and he hath prepared for him a city.

HIS GREATNESS.

Will any one suppose that there is, or has ever been, any being on earth that occupies a higher position than Abraham? He has a peculiar distinction; he was "the friend of God," the father of the faithful, the father of all men that believe, of whom the whole family of the redeemed of earth is named. What man could be greater? What mortal can be greater than to be accounted the friend of God, as was Abraham? And yet, Melchisedek was greater than Abraham.—Heb. 7:4-7. The Jews ask Christ, "Art thou greater than our father Abraham?"

And they ask him, "Hast thou seen Abraham?"

HIS NAME.

Melchisedek, which signifies, "*my righteous king*," or "*king of righteousness*."

The name Melchisedek, (*Melchisedek*), is thus expounded in *Bereshith Rabba*, sec. 43, fol. 42: *Mistadic et Yoshebaiv*—The justifier of those who dwell in him.

Of whom can it be said, except of Christ, that he is the justifier of those who dwell in him? Christ speaks of those who *dwell* or *abide* in him, and promises them much fruit and justification, or acceptance with God.—John 15:4-7; 14:20-23.

Paul says of Christians, that they "are justified in the NAME of our Lord Jesus,"—"being now justified by his blood,"—"justified freely by his grace, through the redemption that is in Christ Jesus,"—"that he might be just, and the justifier of him who believeth in Jesus,"—"for there is none other name under heaven given among men whereby we must be saved." Melchisedek justifies those in him; none are justified or saved, except in Christ. Melchisedek and Christ, then, are the same; and that name of *MELCHISEDEK* is as descriptive and expressive of the *work* of Christ, as *MESSIAH* is of his office.

HIS GENEALOGY.

He had neither *father* nor *mother*. And if without father and without mother, who then was he? Well might the apostle add, that "he was without beginning of days." Who of mortals but the first pair, have been without father or mother? Nor yet were they without parentage; for Luke calls Adam the son of God.—Luke 3:38. If all created beings have, in Scripture phraseology, parentage, who then is Melchisedek, who is without parentage?—

He is either self-existent, or self-created. And as no being could have created himself, he must have been self-existent, or always have existed. This characteristic Micah ascribes to Christ, saying of him, "Whose goings forth have been from of old, from the days of eternity."—Micah 5:2. This characteristic, then, only finds a parallel in Christ. And as was true of Christ, so of Melchisedek. Says the Ethiopic: "He had neither father nor mother upon earth; neither is his genealogy known."

HIS LONGEVITY.

We are not able to compute his years: 1. Because he was "without beginning of days." He had being from eternity. Solomon speaks of one that existed before the foundations of the earth were laid, or the heavens were prepared; who was from *everlasting*, from the beginning; possessed by the Lord from the beginning of his ways; one who was with God, as one brought up with him.—Rev. 8:22-30.

If Christ, as referred to by Solomon, was from the beginning, he must have been as old as Melchisedek, only that Melchisedek was without beginning. Was Melchisedek older than God? Of course not. Then he is not older than Christ, for the Father possessed him from beginning of his ways, and he was by him, as one brought up with him. He was from *everlasting*.—Micah 5:3. Christ, then, was of equal years with Melchisedek, for he "was in the beginning with God."—John 1:2.

Melchisedek, then, was of the same age with Christ: and we can no more find a starting point from which to compute his years, than we can find one from which to compute the years of Christ, who was "from of old; from *everlasting*." We can no more find such a point, than Archimedes could find a fulcrum on which to rest his lever to move the world.

And were we able to find the birth of Melchisedek, yet we would be unable to compute his years: 2. Because he is without "end of life." This could not be said of any priest of earth, for they "were many, because they were not suffered to continue, by reason of death: but this man because he continueth ever, hath an unchanging priesthood."—Heb. 7:23, 24.

David speaks of one, even him who formed the earth, (whom Paul and John say was Christ) who was "from everlasting to everlasting."—Psa. 90:2; Heb. 1:2; John 1:1-3.

He, then, like Melchisedek, is without beginning of days or end of life.

Paul says of Christ, that he is the same yesterday, to-day, and for ever.—Heb. 13:8. His years run parallel with those of Melchisedek. And while the latter is without end of life, Paul asserts of Christ, that "He ever liveth to make intercession for us."—Heb. 7:25. "Made after the power of an endless life;" "of whom it is witnessed that he ever liveth."—Heb. 7:8, 16. Melchisedek's age is the age of Christ; and the age of Christ can only be computed by the dial that measures the years of eternity!

HIS LIKENESS.

He was "make like unto the Son of God." When Nebuchadnezzar had cast the three Hebrew captives into the seven-fold heated furnace, he saw in the midst of the flames four men, "and the form of the fourth was like the Son of God."

If the phrase, "like the Son of God," when applied to the one seen in the furnace, means Christ, who, then, does it mean, when applied to the person who met Abraham?

Isaiah says, "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple: and above it stood the seraphim."—Isa. 6:1, 2.

Ezekiel saw "the cherubim." "And above the firmament that was over their heads, was the likeness of a throne, as the appearance of a sapphire-stone; and upon the throne was the *likeness* of the *appearance of a man* above upon it."—Ezek. 10:1; 1:26.

John says, "I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers

harping with their harps; and they sung as it were a new song before the throne." "And I looked, and beheld a white cloud, and upon the cloud sat one like unto the Son of man."—Rev. 14:2, 3, 14.

The one whom Isaiah saw with the heavenly hosts chanting around him, John (12:39-41,) says was Christ. The one whom Ezekiel saw seated upon the same throne where Isaiah had seen him, and with the same adoring hosts around him, was in the *appearance of a man*; and when John, on Patmos, saw him, the same attending hosts were celebrating his praise, and his *appearance was like the Son of man*.

"Now of the things which we have spoken, this is the sum." Abraham saw one made like unto the Son of God, whom Moses calls Melchisedek. Isaiah saw the Lord in glory, who John says was Christ. Nebuchadnezzar saw one like the Son of God, in the furnace. Ezekiel saw one having the appearance of a man. And John saw one upon the white cloud, who was like the Son of man.

Melchisedek met Abraham in form like the Son of God; and Abraham worshipped him, and acknowledged that he had given him victory over the enemy.

Melchisedek appeared to Isaiah as *the Lord seated upon his throne*, and he adoringly calls him, "The King, the Lord of hosts."

Melchisedek appears to Nebuchadnezzar in *form like the Son of God*. And he calls him the angel of God, or the God of Shadrach, Meshach, and Abednego, and honored him above all gods.

Melchisedek appeared to Ezekiel as *the appearance of a man*, shrouded in glory, and seated upon his throne. Ezekiel calls him the Lord, and worships him.

Melchisedek appears to John *like the Son of man*, and tells him that he is again coming to this earth, when every eye shall see him, and that he will come *quickly*; when John in rapture cries, "Amen, even so, come, Lord Jesus!"

HIS CHARACTER.

Malchi tsedek Kohen Shalam, "Melchisedek, king and priest of Salem, or, King of righteousness, and King and Priest of peace."

Paul translates this thus: Melchisedek king of righteousness, and king of peace.—Heb. 7:2.

Thus, it will be seen, that the term was applied to this person as to *character*, instead of being the proper name of a person or location, and simply describes him as being *king of righteousness and peace*. The idea of Gen. 14:18 might be expressed thus: "The King of righteousness, the Prince and Priest of peace, brought forth bread and wine; and he was the priest of the most high God." If *Salem* means a place, as Jerusalem, as some suppose, why not *Tsedek* mean a place also? The English of the one is *peace*, and of the other *righteousness*, and describes the character to whom, the terms are applied, as *King of righteousness, and Prince of Peace*.

Christ is also called a righteous king. Isaiah says, "Behold a king shall reign in righteousness," "and their righteousness is of me, saith the Lord." Jeremiah says, Christ "shall be called *The Lord our righteousness*," applying to him nearly the same phrase that is applied to Melchisedek. And Paul quotes from the Psalmist concerning him, "a sceptre of righteousness is the sceptre of thy kingdom." Gabriel told Daniel that the Messiah was to "bring in everlasting righteousness." Christ, then, is the king of righteousness; and, as there can be but one king of righteousness, Melchisedek, also being king of righteousness, must be Christ, and Christ must be Melchisedek.

Melchisedek is also called King, or Prince, of peace. The apostle says of Christ, "He is our peace,"—and "we have peace with God through our Lord Jesus Christ." Isaiah calls him "Prince of peace." While Moses calls Melchisedek the Prince of Peace, and Isaiah calls Christ the Prince of Peace, how shall we draw the distinction between them? Moses and Isaiah call them the same person. It may well be inferred, then, that the name of the per-

on who met Abraham is simply given as a title descriptive of his character, as the term **MESSIAH** is a title or term expressive of his character.

HIS OFFICE.

"He was the priest of the most high God." Christ is "made an high priest forever after the order of Melchisedek."

Christ and Melchisedek are priests of the same order. What advantage then does man derive from the priesthood of Christ, which they might not have received from that of Melchisedek? But Christ is the only priest at whose hand God ever received a sacrifice acceptable in his sight, as a substitute for the sinner.—Heb. 10:1-4, 6, 8, 11. Christ being the only priest at whose hand God accepts a sacrifice, where then is the priesthood of Melchisedek, if it be not that of Christ? But Moses says "Melchisedek was THE priest of the most high God."—Christ is "THE priest," and the *only* priest of God that is acceptable in his sight. The priesthood of the two is the same. No offering was ever adequate to take away sin, but the offering made by Christ, that is, his own body.—Heb. 10:4-13; 7:27. Melchisedek, as the priest of God, could offer no other. "Christ, by one offering of himself, perfected forever them who are sanctified." Melchisedek could be "the priest of God," and "king of righteousness," by no other sacrifice. Melchisedek, therefore, was Christ.

Christ has an unchangeable priesthood, he ever liveth to make intercession for us.—Heb. 7:24, 25.

Melchisedek yet liveth and abideth a priest continually.—Heb. 7:8, 3. Their life and priesthood run parallel one with the other. Their office and person are the same.

Had Christ no priesthood until his manifestation in the flesh? If not, no person until that time could have found acceptance with God.—Man had sinned, and could he have saved himself without Christ's mediation or priestly office, before he came, what necessity that he should have come at all? Why not men save themselves without his making intercession for us as well since that time as before?

But Christ was a priest from the foundation of the world. He was "a lamb slain from the foundation of the world." And men were redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifested in these last times. Now, as the priesthood was as extensive and as early as the offering, Christ was a priest from the foundation of the world.

If Christ was priest from the foundation of the world, how then was he made a priest after the order of Melchisedek, when he appeared in the flesh?

Christ having undertaken man's redemption, appeared in the capacity of priest, or mediator, to Abraham, after the same order that he would appear to the world after his manifestation in the flesh. Thus Paul says that he being "made like unto the Son of God, abideth a priest continually."

The priesthood of Melchisedek has the characteristic of Christ. Melchisedek is like the Son of God. Melchisedek, then, was Christ before his incarnation, and Christ is Melchisedek incarnated. And while under the old dispensation men were accepted by the intercessions of Christ, on the merits of his own blood, as typified by the blood of slain beasts; under the new dispensation we "enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;" and "there is one God, and one mediator between God and men." If there is but one priest or mediator, who is he? Is he Christ, or is he Melchisedek? Paul says it is "The man Christ Jesus, who gave himself a ransom for all, to be testified in due time." The one is the priest of the most high God, the other is the only priest of God. Then both persons are one, and Melchisedek and Christ are the same person. The one in his divinity only, as he appeared to Abraham, and to Isaiah, when he saw his glory; (Isa. 6: 1-11; Jno. 12:40, 41; the other in his two-fold nature as "God manifest in the flesh."

Biblical Inquirer.

Nearing Sunrise.

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. 11:26.

(Concluded.)

The command given by the apostle proves that we are to show forth the Lord's death, not till our death overtakes us, not till the millennium comes, but until Christ comes. Our hope is not the dawn, but the sun; not a state on earth, but the presence of the Lord. Let us, then, notice the inducements we have thus to show forth Christ's death, thus to anticipate his advent.

Why, in celebrating this sacrament, should

we desire Christ's advent? When he comes, there will be no more ordinances, memorials, or sacraments. When the substance comes, the shadow shall be swept away: when the sun rises, the stars that intimated his advent will all disappear; the river is lost in the sea, the type in the antitype, the symbol in the substance; and we shall see a present Christ, not commemorate or anticipate an absent Christ.

When he comes, we shall no more see through a glass darkly. Truths that are full of impenetrable mystery now, shall then be luminous; events that are perplexing to us shall then be plain; difficulties that now divide Christians shall then be done away; obscurities that now lie upon the face of God's Word shall then disappear like mists before the rise of the morning sun. There will then be a glorious Epiphany—a sublime Apocalypse—we shall read God's Word no more in a reflected, and therefore dim light, but in the noon-day splendor of Him who shall be in the midst of His people, and shine before His ancients gloriously. We shall see "the King in his beauty, and the land that is far off." We shall no more say every man to his brother, "Know the Lord; for all shall know him, from the least even to the greatest."

In the next place, we are to anticipate this advent, because when He comes, the sufferings and sorrows of humanity shall all cease.—"Here we groan within ourselves," says the apostle; and he says in another place: "not only they, but we ourselves, who have the first-fruits of the Spirit, groan within ourselves, waiting for the adoption, that is, the redemption of the body." No one can doubt that in this life the body has an immense influence on the soul; they touch each other at so many points of contact, that what disturbs the one, interferes with the other. Were it not for the clog of a body that is allied to the dust, how much higher would our souls soar, how much sweeter would our experience be! But when Christ shall come, pains shall cease; aches, and fevers, and illness shall be unknown; the body, raised from the dust, shall be the meet companion of the redeemed and glorified soul; and we shall then not only see him as he is, but we shall love him as we ought.

When he comes, the groans of nature shall all cease; the curse pronounced upon the earth shall be reversed; the grand benediction of our High Priest shall be pronounced; the thistles and thorns, that are the symbols of the curse, shall then disappear; "the solitary place shall rejoice, and the desert shall blossom as the rose." The dissolving heavens and the disorganized earth shall give place to a new heaven and a new earth, wherein dwelleth righteousness; and He that sits upon the throne shall make all things new. Therefore we anticipate and pray for his advent.

We long for this advent, because when he comes, the dead who have fallen asleep in Christ, shall then rise from their graves, and be re-united with those from whom they have been severed, years, centuries, millennia; and so shall they be for ever with the Lord. Those we loved upon earth, who have loved us, whose dim images are all that the tablets of memory retain, and to meet with whom in the realms of a purer and a happier state is one of our cheering, bright, and best hopes, shall rejoin us, for the Lord shall descend, "and the dead in Christ shall rise first." He will speak, "Arise, and come!" and then, from the sands of the desert, from the depths of the sea, the dead shall answer, "We come, we come!" From marble monuments that have been raised by wealth to commemorate its excellence, and from the green sod that covers the poor beggar that fell asleep in Jesus, the dead will hear His voice, and answer, "We come, we come!" From altar pavements, and from silent urns, from hills and valleys, and from the dust that men tread upon, the dead shall start forth at the sound of that trumpet, and answer, "We come, we come!" And the dead dust of every risen one, kindled by a beam from that glorious sun, shall instantly be transformed into the likeness of Jesus; and, in the splendors and glories of an unsetting sun, be for ever happy, because for ever holy with the Lord. Is not such an epoch worth praying for? Is not such a bright advent worth anticipating? And is not the communion-table a welcome scene, that enables us to feel that we are doing this, though with imperfect love, and in an imperfect dispensation, till He come who shall sweep it away and restore the substance of which it is but the dim symbol?

In the next place, when he comes, the living saints shall meet the Lord in the air. The Apostle tells us that "the dead in Christ shall rise first;" and then "we which are alive shall be caught up to meet the Lord in the air." No language can be plainer. This is not a controversial point, which admits of dispute, but a plain text. Let us try to realize it. Some silent eve, when the stillness of night broods over

this great, this overcrowded capital—when the bacchanalian has retired to rest without thought, without God, without prayer, without a sense of gratitude or an appeal for safety—when the Christian has committed himself to the Shepherd of Israel that slumbereth not, nor sleepeth, one dread and piercing sound shall rend the heaven and the earth, louder ten thousand times than the loud thunder; and that instant, every sealed grave shall open, and "one shall be taken, and the other left;" and every door, however barred and bolted, shall be flung open, and two shall be together, and one shall feel a mysterious virtue penetrating every limb, and nerve, and fibre, and shall rise under some mighty and mysterious impulse, irresistible and full of glory and of happiness, and meet the Lord in the air; whilst the other that he loved shall be left behind.

Anticipating that era, knowing not when the time may come, we have no business saying this or that must first take place. Our simple attitude is that which this blessed ordinance points out, giving neither date nor figure, but simply looking back from this day, and this place, and seeing nothing during the lapse of 1820 years but Christ upon the cross bearing our sins, and saying, "It is finished;" and then looking forward, it may be through days, it may be through years, it may be through a century, and seeing nothing between us now and that bright and glorious epiphany—Christ and him crowned. So a Christian stands, so he believes, so he hopes, so he shows forth the Lord's death till he come.

We anticipate this blessed epoch on another ground. As soon as Christ shall come, and only when he comes, death itself shall be destroyed. We are now very prone to say, "O death, where is thy sting? O grave, where is thy victory?" when a Christian dies. But such a voice uttered at present is anticipatory. It is a voice of the day, not of the night. We are told by the Apostle that death is not finally destroyed till the Lord himself shall come: for what does he say? 1 Cor. 15:23—"As in Adam all die, so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits, afterwards they that are Christ's at his coming; then cometh the end, when he shall have delivered up the kingdom to God even to the Father, when he shall have put down all rule and all authority; for he must reign till he hath put all enemies under his feet; and the last enemy that shall be destroyed is death"—then that enemy is not yet destroyed. You need no Scripture to convince you of this. What home has not been darkened by its shadow? What heart has not been grieved and cut by the ravages he has left behind him? But what heart does not rejoice that this enemy who has darkened so many homes, and broken so many hearts, and left so many gaps in happy brotherhoods and sisterhoods, is the enemy that shall be destroyed when Christ comes? Therefore, when we take into our hands the bread and wine, we do show forth Christ's death, and we anticipate as the fruit of that death the time when death itself shall be destroyed. "Then only," says the Apostle, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality"—that is, when all Christ's people are raised—"then shall be brought to pass the saying that is written," "Death is swallowed up in victory." "O death, where is thy sting?" [the song of the resurrection] "O grave, where is thy victory? The sting of death is sin; the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ." "And therefore," he says, as if he prescribed for your feelings at that table, "my beloved brethren, be stedfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Lastly, we are to look forward to this blessed epoch because then, in soul, body, and spirit, we shall be made perfectly happy. There will then be a pure Church. The tares shall be gathered and cast into the fire; the bad fishes shall be removed; the sons of God, now hid, shall be manifest; and the whole ransomed Church of the Lord shall sit down at the marriage-feast of the Lamb, with Abraham, Isaac, and Jacob, and all that have fallen asleep in Christ. Is not this, then, worth anticipating? Do we not err sometimes when we so dwell upon the triumphs of the past that we do not anticipate the glories of the future? Do we not—controversially looking at the varied interpretations of excellent men—fail in reaping the full happiness of the gospel when we fail to look forward to the second advent of the Saviour, and to anticipate it as the era of our hopes and joys fulfilled, the time of gaps and chasms removed, the time of death and the grave destroyed, the dawn of perfect happiness, and perfect joy, and unweary service of the Lord our God? If this be so, then just in proportion as we anticipate that glorious advent will our hearts rise and rest where our Saviour Christ is. We are told that "wherever the treasure is, there will the heart be also." If we are looking into

heaven for Christ to come from it, then our hearts will be joyful in heaven; our treasure being there, our hearts shall be there also.—Abraham leaped for joy when he looked for Christ's advent to suffer: how much more should we leap for joy when we anticipate Christ's advent to reign for ever and ever! Let this hope, then, be enthroned in our hearts; let it displace all meaner preferences; let it extinguish all lesser lights; let us look for that blessed day when Christ shall come, and the kingdoms of the world shall be the kingdoms of our God and of His Christ.

If this be true, how joyfully should we join in the sacred festival of the Eucharist! With what readiness should we surround that table on which rest rays from the past and rays from the future—on which is the shadow of the cross—and on which there is reflected also the glory of the crown! How gladly should we compass that holy table, whose memory looks through the vista of a thousand years, and sees the Saviour bearing our sins that we might inherit His righteousness; and hears the echo of His triumphant accents—"It is finished;" and by which our hopes look along the corridors of coming years, and sees with ecstasy the Son of man coming in glory, and hears already the first notes of that everlasting jubilee, "Hallelujah, for the Lord God Omnipotent reigneth!"

And if we are to anticipate this blessed epoch, let us bear with patience and confiding magnanimity the trials, and sorrows, and afflictions of this present life. Let us bear in mind that earth is not the home, nor the grave the end of the immortal soul. Let us feel that all we suffer upon earth is but the needed and predestinated discipline requisite to fit us for a better world. Let us bear in mind, that the sorest tribulation is but a vestibule to glory, that there is a needs-be in the hardest and heaviest trial, and that the worst afflictions are the anointed messengers who are sent from the Lord to bow the proud heart, to break the hard spirit, to wean our affections from the world where they are naturally disposed to cluster, and to fix them upon that bright and blessed rest that remaineth for the people of God. Let us nestle beneath the out-stretched wings of our Father; let us anchor beneath the shadow of the Rock of ages; and anticipate in the future the fulfilment of that hope which ushers in the brightness of the everlasting day, and unites the bride to the Bridegroom, the children to their Father, the saved to their Lord, their all and in all. Let us henceforth celebrate the Supper by looking upon it as a pledge that Jesus will come, just as truly as a memorial that Jesus has come. I hear in its accents the voice of the sufferer, but I hear also the accents of the conqueror. I see sweep along that table the shadow of Calvary; I see reflected upon that table, too, the glories and the splendors of the millennial morn; I see in it God's great token that Jesus has suffered, and that therefore we are saved; but I see in it also God's great pledge, that Jesus will come again, and that therefore we shall be with him. It is thus that the past is luminous with mercy, that the future unbosoms new blessings, and that the whole horizon, to a Christian's heart, tells of the goodness, the glory, and the promises of his God.

Let me learn, in the next place, from this, how real is the unity of the Church of Christ. By the Church, I do not mean a mere ecclesiastical convention of professors, who observe certain rites and celebrate certain orderly, and, it may be, beautiful forms; but the whole company of God's believing, justified, and sanctified people; and for that Church, strictly so called, the Church that was first, and shall be last, and shall reign for ever and ever, the true principle and bond of unity is, looking at one Christ in the past—looking forward to one Christ in the future; seeing the whole sphere of time filled with the rays of that Sun of righteousness who is about to rise and shine upon us in noon-day splendor. Let us not be ashamed to confess him ere he comes in his glory. Them that confess him before men will he confess before the Father in heaven. Let us henceforth come to this table, not because it is a custom, or a decent solemnity, or a passport to credit, acceptance, and repute among mankind; but simply, as our Saviour has taught us by the mouth of his apostle, to commemorate the greatest fact the annals of the universe record—that Christ has suffered that we might be forgiven—and to anticipate with joy the brightest prospect that the universe will ever see, when Christ shall come, to them that look for him a second time, without sin unto salvation. Let us lift our eyes to the hills, and look longingly for the Sun of righteousness. His first rays already sprinkle the distant mountain-tops—the stars grow dimmer—the night is far spent;—the children of the resurrection, weary, and yet waiting, cry with one voice—"Come, Lord Jesus!" The answer is recorded—"Unto you that fear my name shall the Sun of righteousness arise with healing on his wings." Be patient. Dr. Cumming.

Edict against Christianity.

CHINESE EDICT.—A friend at Canton has remitted to us the following edict against Christianity by Prefect Wan. It is, as he suggests, a curiosity in its way. The occasion of its publication is as follows:—A French missionary in the interior, with a number of Christian converts, had been apprehended and thrown into prison, and their place of worship destroyed. The French Minister at Canton, having learned the fact of the arrest, requested the Sii, the Imperial Commissioner, the release of his countrymen. This was granted, and the missionary arrived safely in Canton.

N. Y. Spectator.

Wan, Prefect of the inferior department of Kia-ying (a) Chau, translated to his present post from another of the same degree, raised ten steps, and recorded ten times, puts forth a proclamation in earnest language; that the hearts of men may be rectified, and that the laws may be had in due respect.

Be it known that there is in the Western world a doctrine of the lord of heaven which originated with Jesus. So long as the barbarians propagate or practice this among themselves, expounding its books, and worshipping according to its ritual, there is no occasion to take notice of it; but it is not permitted them to enter the Inner Land to propagate this doctrine, and natives of the Inner Land who invite men from far places to flock hither, who, in league with them, inflame and unsettle the minds of the people, who inveigle females [to join their sect], or commit any other offences contrary to the law, are punishable under the statute still in force. The provisions of the code are explicit; who shall venture to act otherwise than in observance of it?

In this department the literary persuasion (b) is held in chief esteem; the character of its people stands high; descended from and connected with men in office, fragrant with scholarship, they are assuredly not about to desert the learning of the sages and worthies of the Central Kingdom, to run wildly after another doctrine. It has come to my knowledge notwithstanding, that the simple unenlightened population of the village of Chu-Kang and its vicinity have of late invited hither men from afar, and have seduced some to link themselves with these; and that females as well have joined [their society]; a serious infraction of the laws. It will be my duty to seek out and apprehend such persons as may be guilty of so inviting [foreigners], and of connecting themselves with them, and to punish them severely, in conformity to the old established law; and, further, to put forth an earnest proclamation; I issue this accordingly, for the full information of the military, common people, and others.

You should all be aware that Jesus, born in the time of Ngai Ti, of the Hon dynasty, ranks no higher than Hwa-Toh, Chuh-yu, (c) and others of the same class; being merely skilled to relieve mankind by curing them of disease. His power of breaking seven cakes into food for three thousand men, is not either any more than the witchcraft of the rationalists, by which things are shifted from one place to another; in other ways he had no peculiar ability. As to his extravagant title of the lord who made heaven, bethink you, the Three Sovereigns (d) (B. C. 3369—2622), the Five Emperors (2169), Yau, Shun, Yu, T'ang (1743), Wan, Wu, (1105,) the Duke of Chau, and Kung the Philosopher, (Confucius—500) spread abroad civilization, as the agents of heaven, during thousands and tens of thousands of years: the different countries beyond the sea had from an early date rulers, and peoples, forms of government, and laws to punish crime; did none of these exist until Jesus appeared to create them in the time of the Hon?

It will be found in the "Hai Kwoh T'u Chi," that Maria, the mother of Jesus, was the wife of a man named Joseph; that he (Jesus) broke off all intercourse with his father, and regarding himself as the offspring of his mother, conceived while she was a virgin, falsely affirmed that he was her illustrious son created by heaven.—The converts to his doctrine therefore allowed no sacrifices or obeisances to be performed to

(a) The minor Department of Kia-ying is in the northeast of the province of Kwangtung, and touches upon Fuh-kien. The officer in the charge of it is of the upper 5th, the prefect of a Fu, or department, is of the lower 4th grade. (See Meadow's *Desultory Notes*, p. 86, §8.)

(b) The three persuasions are, the Confucianist, the Rationalist, and Budhist.

(c) Hwa-toh, the Galen of China, flourished about A.D. 230. He was put to death by a minister who applied to him to cure a pain in his head, which Hwa-toh said could only be alleviated by allowing his brains to be taken out and washed. Chu-yu belonged to a later period.

(d) The Three Sovereigns began to reign a. d. 3254, succeeding three whose reigns had extended over 81,000 years. Yu repaired the damage done by the deluge. T'ang was the contemporary of Joseph. Wan Wang, the literary, was the father of Wu, the martial, monarch, who overthrew the last of the Shang dynasty, the Sardanapalus of China, b. c. 1112.

ancestors or sovereigns, or before any sacred representations of supernatural beings (*shink-k'i*) (e); they distracted the people with doubts, and misled them to believe that there was no heaven, no law, no father, no ruler, (sc. superior to Jesus), and that there was no such thing as filial piety or loyalty, no sympathy with one's kind, and no moral duties: for which cause the wrath of heaven was excited, and the judgment of heaven fell upon Jesus; on its behalf, the king of Judea seized him, and, his guilt being proved, punished him according to the laws of the realm, by nailing him upon a cross (f).

His blood flowed until his whole form was covered with it; he was unable to move his body; and so in seven days he died, and orders were given to the local authorities to have him interred; but his vagabond (g) disciples fabricated a report that, when he had been three days buried, he revived, and after forty days took his flight upward; this tale was devised with a view to delude men by the doctrine they preached, and it, again, resembles that of Sun-nga (h) who drowned himself when his troops were defeated, and was reported by his followers to have become a water sprite; or that of [the rebels] of the White Lily faction, (i) who were put to a slow and ignominious death by being cut to pieces when their fellows gave out that the body, killed by a metal weapon, (j) relaxed [its hold of the spirit, which] disengaged itself, and ascended to another state among spiritual beings.

The fact could not have been as it is stated; for if it were, how should a body that was lord of heaven be yet so little lord of itself, as to let ordinary mortals cause its death by binding and nailing it fast? The idle fiction of his disciples, that, as lord of heaven, he suffered punishment of sin for the sake of man, is also extremely ridiculous. So, to hide the traces of the death upon the cross, the body which was high minister of heaven and earth, could do everything but remit men the punishment of their sins, and to do this was obliged to undergo punishment on their account!

Then, this doctrine pretends to the encouragement of virtue and the repression of vice; but this is the language constantly held by the literati (Confucianists). Its dogma that those who believe in the lord of heaven will be made happy, and that after death their spirits will ascend to heaven; and that those who do not so believe will be visited with misery, and that, after death, their spirits will enter the prison of hell, is of the same import as the saying of Wu San-sz (k). "Those who are good to me are good, those who are evil to me are evil." Suppose the believers in the lord of heaven all robbers and vicious persons; happiness is to be hereafter bestowed upon them all, while those who are not believers, although just men with a store of merit, are to be hereafter subjected to misery. Never was the fair order of reward for virtue, and punishment for vice, so inverted and confused. Is it not fatal to what heaven (sc. nature) teaches us to be right?

Again, the terms "palace of heaven" and "prison of hell," are simply a piracy from the lowest class of Budhistic works; [Christians] notwithstanding, vilify the Budhists as people for evermore fallen into the prison of hell; if so, who has seen them there? The crucifixion of Jesus alive is like the tree of swords and the mountain of weapons in the hell (of the Budhists,) perfectly (incapable) of proof (l).

It will next be found that of all nations beyond the sea, none so much believe in the lord of heaven as Germany, and yet (its inhabitants are) scattered; (its power) is in ruins, (m) and

(e.) Morrison's *Syllab. Diet.* 3265—5290.

(f.) A cross, *lit.* a frame in the shape of a character, *Sheh*, ten.

(g.) Vagabond, *lit.* his followers who had no lawful calling, or means of subsistence.

(h.) Sun-nga, a pirate who harassed the seas of Cheh-kiang shortly before the overthrow of the Sung dynasty, in 1281.

(i.) The White Lily was the emblem or badge of a seditious society, which gave much trouble in 1812.

(j.) The phrase is one in vogue amongst the Rationalists, or sect of Tau, and would seem to have been first employed in the narrative of Yen Chun-king, President of the Board of Ceremonies, about 750, who was reputed to be possessed of certain supernatural powers. He was killed in an encounter with banditti, and his spirit was said to have escaped to the immortals. In his life time he had objected to become a Tau priest. It is not necessary to the accomplishment of the miracle, that the sword should be of metal.

(k.) Wu San-sz, prime minister under the Empress Regent, Wu-chau, about 700. He rebelled against her son Chung-tsung, and was put to death.

(l.) The mountain of weapons, &c., are Budhistic terrors.

The writer says ironically that there is

satisfactory proof of their existence as there is of what is asserted about the crucifixion.

It is more probable that the negative is omitted in the copy from

which the translation was made.

(m.) There is greater force in the expression than can be given without a paraphrase. The first part of the sentence is borrowed from Mencius speaking of the utter disreverence of all ties—social and political—consequent upon misrule; the latter dissyllable, "mass in fragments," is taken from the history of the Han dynasty, at the close of which (a. d. 226)

more than one partition of its territory has been made; why, as believing in the lord of heaven, has not happiness been bestowed upon it? Of those that do not believe in the lord of heaven none can compare with Japan; on a quay in their port is engraven a crucifix, and every merchant who repairs thither, and does not, as he lands, tread on the crucifix, is immediately beheaded as a warning to others; there is besides this, outside the city gate, an image of Jesus sunk in the ground, so that it may daily be exposed to the insults of being trampled on; and yet this kingdom has endured 2000 years; why has not the lord of heaven visited it with calamity? It follows accordingly that the statement regarding the power to confer happiness or misery is utterly without foundation; it will merely make the simple people, in this life, leave their ancestors without the power of enjoying the oblations (due to them) of sweet smelling incense, and of the offerings which should be set before them in sacrificial vessels; while after death, they are to become blind ghosts, undergoing in addition (to the above privation) the torments burning till their bones are scattered in ashes (n). What happiness results from such a doctrine?

Again, as to the adoration of the crucifix, the stone (o) tablet of the "luminous doctrine," says [Aloa] signed with a cross (p) to determine the four quarters (sc. of the heavens); the professors of this creed, it is not known at what period, thence devised the tale of [their teacher's] crucifixion; but were their tale fact, it would still be quite inexplicable why the worshippers of Jesus should adore the instrument of his punishment, and consider it so to represent him as not to venture to tread upon it.—Would it be common sense, if the father or ancestor of a house had been killed by a shot from a fowling-piece, or by a wound from a sword, that his sons or grandsons should adore a fowling-piece, or a sword, as their father or ancestor?

Although an ordinance of a late date did give permission to barbarians to expound their religious books to each other, it gave none to them to stray into the Inner Land, mixing with its people, and propagating their doctrine amongst them; and if there be any passing themselves off as barbarians, or inviting men from far places to flock hither, leaguing with them to excite and unsettle the public mind, inveigling females (to become converts) or otherwise offending against the law, they will be punished, as of old, under the statute, with strangulation summarily, or strangulation after detention in prison, or transportation to greater or less distances, or flogging with the heavier bamboo;—the law admits of no leniency. But if any guilty person shall come to the authorities and declare themselves to be penitent, and shall walk over the crucifix, the penalty shall in each case be mitigated one degree. The laws of the state are of a stern severity, but it has ever been their wont to allow men to repent of their errors. If therefore there be any among you, simple people, who have been led astray or excited as aforesaid, lose no time in waking up, and by coming forward save yourselves from falling into the meshes of the law; but you who, regarding (this command) with an unfriendly eye, continue to indulge in your own liking, it will be assuredly my duty to seize forthwith and bring to trial and punishment, as a warning to the doltish and perverse.

Families of literary fragrance, and those whose members are in office, or descended of officials, must at once draw up rules to be displayed in their ancestral temples, and publicly and conjointly expel from their tribe all sons or brothers who may have adopted this creed, as persons who have of their own accord broken communion with their kindred, past and present, and they must, as occasion shall require, report them to the authorities, that they may be subjected to judicial investigation; (q) to the

"the shrines of the deities of the land were desecrated and laid low; the divisions of the empire were as the fragments of a hill that had fallen—like a potsherd that is shattered."

(n.) Burned to ashes. The corpses of rebels are so disposed of, after they have undergone a slow and ignominious death, by being cut to pieces.

(o.) Luminous doctrine. Allusion is made to the tablet of stone at Si-nga Fu, supposed to have been raised by the Nestorian Christians in 771. For a full account of the inscription see the Chinese Repository, Volume XIV., pages 201—29, where it is also translated into the Latin of Kircher, the French of Dalque, and the English of Dr. Bridgman. There is a version of it and a narrative of its discovery in Italian, in Bartoli's memoirs of the Jesuits.

(p.) Signed with a cross to determine *Pucan-ting* (Morrison Syllab. Dict. 873—10,227.). *Pucan* is *limite parti*: *ting* is *regiones determinare*. The Roman augur drew an imaginary line across the heavens with his staff from East to West: *Dextra manu baculum sine nodo audum tenens, quem lituum appellaverunt* (Liv. 1, 18.). The word *pucan* is also found in the sense of drawing a line between things of good and ill omen in the ceremonial of the Sung dynasty.

(q.) The five relations between father and son, ruler and subject, husband and wife, between brothers and between friend.

rectifying of the natural relations. In the village jurisdictions the head burroughs and inhabitants must be prompt to detect and to make inquiry; and if there be any members (of a society) engaged in propagating this doctrine, they must not leave them to entice or excite our population, but must immediately inform against them to their superiors, and assist in their apprehension; lest they be involved in their criminality. By these means the hearts of men will be daily rectified, and the laws more solemnly observed. It is my earnest desire that this should be. Let every one tremble and obey. Let none resist. A special proclamation.

Tau-kwang, 30th year, 7th moon, 8th Aug., 1850.

Control your Temper.

Who is he that says, he cannot help being angry, or sullen, or peevish? I tell him he deceives himself. We constantly avoid being so, when our interest or decorum requires it, when we feel near those who we know are not bound to bear our whims, or who will resent them to our injury; but what strangers will not endure, we cast upon our friends. That temper can be corrected, the world proves by thousands of instances. There have been those who set out in life with being violent, peevish, discontented, irritating, and capricious, whom thought, reflection, effort, not to speak of piety, have rendered, as they become mature, meek, peaceful, loving, generous, forbearing, tranquil, and consistent. It is a glorious achievement, and blessed is he who attains it. But taking the argument to lower ground, which I do unwillingly, you continually see men controlling their emotion when their interest commands it! Observe the man who wants assistance, who looks for patronage; how well, as he perceives coldness or hesitation, does he crush the vexation that rises in his throat, and stifle the indignation that burns for expression! How will the most proud and lofty descend from their high position, and lay aside their ordinary bearing, to earn a suffrage from the meanest kind! And surely those who hang around us in life, those who lean on us, or on whom we lean through our pilgrimage, to whom our accents and our deeds are words, to whom a word may shoot a pang worse than the stroke of death; surely, I say, if we can do so much for interest, we can do something for goodness and for gratitude. And in all civilized intercourse, how perfectly do we see it ourselves to be the recognized law of decorum, and if we have not universally good feelings, we have generally, at least good manners. This may be hypocrisy, but it ought to be sincerity, and we trust it is.

If, then, we can make our faces to shine on strangers, why darken them on those who should be so dear to us? Is it, that we have so squandered our smiles abroad, that we have only frowns to carry home? Is it, that while out in the world, we have been so prodigal of good temper, that we have but our ill humors with which to cloud our firesides? Is it, that it requires often but mere passing guest to enter, while we are speaking daggers to beings who are nearest to us in life, to change our tone, to give us perfect self-command, that we cannot do for love, what we do for appearance?

Giles' Discourses on Life.

Christians Sentenced to Death.

In June last eight thousand Christians, at Imrena, Madagascar, being assembled together one evening in different places, engaged in religious exercises, were all arrested and condemned to death. Eighteen of them had already been executed, when all the rest found means of escape, fled to the palace of the prince, and implored his protection. The prince took them under his care. The fact having come to the knowledge of the Queen, she ordered her grand marshal and first minister, Rainharo, to convey her orders to the prince, her son, to surrender all these Christians for execution. The grand marshal proceeded to intimate his order to the prince, who refused to obey it, declaring that the Christians were under his protection, and that if any one had the hardihood to force his palace with a view to their seizure, he would put him instantly to death.

High words then took place between the prince and the grand marshal, the latter intimating to the former that he was acting in open rebellion to the Queen, his mother. The prince becoming impatient, and having strong motives for resentment against the grand marshal, drew his sword and aimed a blow at his head. It struck him on one side of the head, and cut off one of his ears. The generals present came to the rescue of the grand marshal, as the prince was about to put an end to him. When the Queen heard of what had taken place, she quashed the whole affair, fearing a revolution at Imrena, for she knows that all the Ankova youth are partizans of the prince, and that he is beloved by all the people and the army. The Christians are now in safety, and assemble

themselves together in the evening, the government shutting its eyes upon everything. Rain-haro trembles before the prince. This young prince, who has completed his twenty-first year, and who has been brought up by General Ratsihambe, his governor, promises to establish his throne as it was under the late king Radama, his father. He has been several times at the prayer meetings of the Christians, and makes every effort to comfort them. It has become very difficult to get access to the ports of the Queen, since, in 1845, she drove away all the foreign merchants, and put an end to all trade with the country. We can only hope, therefore, the way will be opened as soon as the prince, her son, shall ascend the throne after his mother's death.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MARCH 22, 1851.

All readers of the *HERALD* are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly discussion.

THE ADVENT—BROWN vs. BONAR.

"CHRIST'S SECOND COMING: WILL IT BE PRE-MILLENNIAL?"
By the Rev. David Brown, A. M., Minister of St. James' Free Church, Glasgow, Edinburgh; John Johnstone, 15 Princes-street, London; J. Nisbet & Co., and R. Groombridge & Sons, Glasgow; J. R. McNair, and D. Bryce, 1851.

"THE COMING AND KINGDOM OF THE LORD JESUS CHRIST: BEING AN EXAMINATION OF THE WORK OF THE REV. D. BROWN, ON THE SECOND COMING OF THE LORD." By the Rev. Horatius Bonar; Kelso, Kelso; J. Rutherford, Market-Place, Edinburgh; J. Johnstone, and Oliver & Boyd, London; J. Nisbet & Co. 1849.

(Continued from the Herald of the 8th.)

Christ's second coming viewed in relation to the glorification of the Church with Him.

Under this head, Mr. BROWN reasons very conclusively that there can be no probation after the advent. As the Millenarians of England look for the continued multiplication of the race during the probation and for the consequent additions to the number of the redeemed, Mr. BROWN brings forward the evidence of the completion of the Church,—when she is presented to the FATHER without spot or blemish,—to prove that it can receive no addition subsequent to CHRIST's coming. He then erroneously concludes that the advent must be subsequent to the millennium. We admit the soundness of his reasoning respecting the completion of the Church at the advent; but the advent being shown to be pre-millennial, we conclude that probation and generation will then cease. Says Mr. BROWN:

"Beginning, then, with the revealed characteristics of the second advent, I observe, that, WHEN CHRIST APPEARS THE SECOND TIME, HE WILL COME WITH ALL HIS SAINTS."

"Setting aside every text in proof of this on which a doubt can be raised, the following, among others, do, I think, unequivocally declare it. 'He shall come to be glorified in his saints, and admired in all them that believe.'—2 Thess. 1:10. 'To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.'—1 Thess. 3:13. 'Christ, the first fruits; afterward they that are Christ's at his coming.'—1 Cor. 15:23. 'When Christ, who is our life, shall appear, then shall ye also appear with him in glory.'—Col. 3:4. 'Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water, by the word; that he might present it to himself,—that is, at his second appearing—a glorious Church, not having spot, or blemish, or any such thing; but that it should be holy and without blemish.'—Eph. 5:25-27. 'And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.' (Rev. 21:2); taken in connection with the following (verse 9): 'Come hither, I will show thee the Bride, the Lamb's wife.' Thus, THE ENTIRE MYSTICAL BODY OF CHRIST shall appear with him in glory at his second advent. If all the redeemed are not meant in one and all of these passages, it will be difficult to find them anywhere; and if a narrower interpretation is put upon the phraseology employed in these texts, so as to admit of others not there contemplated, being comprehended ultimately amongst the saved, let the wise consider, whose views such interpretations are fitted to promote."—pp. 43, 44.

Mr. BROWN then shows that those Millenarians who believe in probation after the advent, to get rid of the difficulty they are involved in, have to explain, "He will come with all his saints;" "all them that believe;" "they that are Christ's at his coming;" "his Church," &c. in other words, they understand them to mean that he will not come with all his saints; with his whole mystical body, the universal family of the redeemed, but only with such of them as shall have lived up to the millennium."—p. 52.

"On this extraordinary" position he submits the following remarks:

"1. It is a violent, offensive, and perilous de-

parture from the plain meaning of the words. I am far from resting this remark upon the mere use of the word 'all,' or any corresponding term in these texts. Universal terms and expressions are to be interpreted according to the nature of the case and the scope of the passage where they occur. But when neither of these either requires or admits of a limitation of the statement, it is then to be taken literally and absolutely; otherwise no dependence could be placed upon language. Now, applying this principle to the texts in question, it will be hard to show that there is aught in any one of them, I say not which demands, but which even admits of a limitation in the sense. Take the third of our proof texts:—They that are Christ's at his coming (1 Cor. 15:23); that is, says the pre-millennial doctrine, so many only of Christ's as have lived up to the millennium. But how directly opposed is this interpretation to the whole scope of the passage, and almost every verse of the chapter! Are not Adam and Christ compared and contrasted in the whole compass, sweep, and issue of their acts, as the two public men—the two federal heads of their respective covenants and constituents? 'As in Adam all die' that are his, 'so in Christ shall all' them that are his, 'be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming.' How utterly are these majestic comparisons and contrasts broken down, by making 'them that are Christ's' to mean the mere fraction of them who shall precede the millennium? The fifth of our texts is, if possible, more decisive: 'Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.'—Eph. 5:25-27. Here it is not possible to doubt what 'Church' it is which Christ at his coming is to 'present to himself a glorious Church'; for it is defined by three bright and unmistakeable marks in the bosom of the passage itself. 'The Church,' I mean, says the apostle, is that which 'Christ loved' from everlasting; it is the Church for which he 'gave himself' in the fullness of time; it is the Church which he is now engaged in 'sanctifying and cleansing by' the ministry of the word; it is THIS CHURCH—that is to say, THE WHOLE LOVED, RANSOMED, AND PURIFIED COMPANY—which Christ, at his coming, means to 'present to himself a glorious Church.' This magnificent presentation of the Church to Christ, 'as a bride adorned for her husband,' seems a favorite idea with more than one of the apostles; for besides three or four times that we find it in Paul, Jude also has it (verse 24). 'Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,' &c.—implying that it would be one of the principle purposes of his glorious appearing, to become the object of universal admiration and of rapturous praise, in company with, and as the head of his body—the Church. This, then, establishes, beyond all contradiction, our grand position, that Christ's redeemed will be complete at his coming,—that he will come absolutely and numerically with all his saints."

"2. This departure from the plain meaning of words comes strangely from the advocates of literal interpretation—who ascribe to this same vicious habit of departing from the literal and obvious sense of Scripture, nearly all the opposition which their doctrine meets with."—pp. 52, 53-55.

Another objection of Mr. BROWN's we do not sympathize with,—viz.: that the pre-millennial view "cuts off the whole body of saints who shall live during the millennium from the honor and privilege of swelling the train, and gracing the triumphal appearing of their LORD." He says:

"There is something transporting in the prospect of his 'coming to be admired in all them that believe,' from the first trophy of grace down to the very last; 'all made alive,' either by resurrection or instantaneous transformation; each 'shining forth as the sun' in the kingdom of their Father; and in one resplendent company 'presented faultless before the presence of his glory with exceeding joy.' But how disappointingly does the pre-millennial theory cut down this spectacle! For it is not that all will be there whom Christ hath redeemed unto God by his blood; it is not that some trophies of his love, fitted to sparkle as jewels in his crown, at least as bright as those whom the pre-millennial theory places there, are by that doctrine kept back, and left out of this august scene—though even this is no light matter; but it is that an insignificant part of all the redeemed will, on this theory, appear with the presence of their Lord—that a much larger portion will be left out than all that are included in the triumphs and glory of his second advent."—pp. 55, 56.

This is a valid argument against the view, that the Church will receive an accession of numbers after the advent; but it is no difficulty in the way of Adventists, who believe that all who live on earth during the millennium will be only those saints who will have been raised from the dead, or the living changed at CHRIST's appearing. Mr. BROWN, believing in large accessions to the Church during the millennium, has to defer the advent to its close. We, regarding the number as previously complete, find it no obstacle to the pre-millennium advent. Mr. BROWN makes a quotation from Pres. EDWARDS respecting the number of inhabitants during the millennium, of which he says: "His calculation—sober, like himself—is far beneath what the recent statistics of increased population, and especially the principles of population applied to such a condition of the world as that of the millennium would have warranted." Says Pres. EDWARDS:

"The number of the inhabitants of the earth will doubtless then be vastly multiplied, and the number of the redeemed ones much more. If we should suppose that glorious day to last no more than literally a thousand years, and that at the beginning of that

thousand years the world of mankind should be but just as numerous as it is now, and that the number should be doubled, during that time of great health and peace and the universal blessing of Heaven, once only in a hundred years, the number at the end of the thousand years would be more than a thousand times greater than it is now; and if it should be doubled once in fifty years (which probably the inhabitants of New England has ordinarily been in about half that time,) then at the end of the thousand years, there would be more than a million inhabitants on the face of the earth, where there is one now. And there is reason to think that through the greater part of this period, at least, the number of saints will, in their increase, bear a proportion to the increase of the number of inhabitants. And it must be considered, that if the number of mankind at the beginning of this period be no more than equal to the present number, yet we may doubtless conclude, that the number of true saints will be immensely greater; when instead of the few true and thorough Christians now in some few countries, every nation on the face of the whole earth shall be converted to Christianity, and every country shall be full of true Christians; so that the successive multiplication of true saints through the thousand years will begin with that vast advantage, beyond the multiplication of mankind—where the latter is begun from units, the other doubtless will begin with hundreds, if not thousands.—How much greater, then, will be the number of true converts that will be brought to a participation of the benefits of Christ's redemption, during that period, than in all other times put together! I think, the foregoing things considered, we shall be very moderate in our conjectures, if we say, it is probable that there will be an hundred thousand times more that will actually be redeemed to God by Christ's blood during that period of the Church's prosperity than ever had been before, from the beginning of the world to that time."—Call to United Extraordinary Prayer—Works, vol. 2. p. 46.

There may be a pleasure in supposing the number of the saved will be many times greater than our view makes it; and so may that pleasure be as much increased by making it a million times greater than Pres. EDWARDS makes it; but the question arises, Where will there be room for the habitation of such immense multitudes as Pres. E. supposes? Doubling once in fifty years, as he says, there would be a million of inhabitants where there is one now, which would be as many inhabitants as there are square feet of land on all the continents and islands of the globe. How could such multitudes be accommodated? When, each standing upright on a single foot of land, they would be a solid mass of human beings five feet high all over the earth, where would they build their habitations?—where procure the means of support? where bury their dead? This, remember, is not a wild calculation, but the "sober" estimate of Pres. EDWARDS. But he himself admits that population may double in twenty-five years,* under present circumstances, and therefore it would equal that during the millennium—which would give one inhabitant for every square foot of land at the end of 500 years from the beginning of the millennium. Still doubling once in twenty-five years from that time, there would

at the end of 500 years more, be 1,000,000 of inhabitants for each of those who would be on the earth at the end of the first 500 years; which would be 1,000,000 of inhabitants for each square foot of land, or 250,000 for each square foot of the globe's surface. This would constitute a mass of human beings 25 miles in thickness over the entire surface of the globe!!! It is marvelous that no Post-millennialist has ever seen the impossibility of finding room on the earth during the millennium for the inhabitants which their "sober" estimates people it with.

The Pre-millennialists who believe in probation after the advent, are in a less difficult predicament; but even to their view the multiplication of numbers is an insuperable objection.

This, however, is a digression from the point at issue between Mr. BROWN and Mr. BONAR, which has respect to the completeness of the Church at CHRIST's coming. Mr. BROWN next proceeds to show that while those Millenarians believe in additions to the numbers of the Church after the advent, that they are still unwilling to part "with the bright expectation of a perfect, public, and simultaneous glorification of the whole Church, at the SAVIOUR's second appearing;" and that hence they often "kindle into just such ardor at the glorious prospect—as if their doctrine did not cut it up by the roots." He then quotes from various authors expressions entirely inconsistent with a subsequent period of probation; but which are perfectly consistent with our view of the future. Thus "sweet old DURANT" exclaims:

"O how glorious will that salvation be, when all the heirs of salvation shall meet together! Now, all are not saved; the whole body now is in trouble for a part. Then all the children of the Father shall meet together in their Father's presence; they shall come from the east, and west, from north and south, and sit down in that kingdom; yea, and then all saints shall be sweetly conjoined. Jewels scattered are not so resplendent; but joined in some rich pendant, O how glorious are they! In that day Christ will gather up all his jewels—he will bring in every saint into one—gather them into one great jewel, one precious pendant, which shall jointly lie in his own

bosom. Now a saved soul sighs and cries, Where is Israel!—where is Judah? When will the Lord save them? Why, poor hearts, you shall all meet at that day—be saved with an universal salvation; and so be all of you with Abraham, Isaac, and Jacob, and the patriarchs, prophets—all the apostles and martyrs; yea, all that fear God, small as well as great. All, always, altogether in the presence of your Saviour!—surely, then, you will say, that salvation is very sweet. Not one saint shall be missing in that day; but all shall altogether meet, and enjoy the salvation of Christ then, so universal shall it be."—Christ's Appearance the Second Time for the Salvation of Believers: 1653. Hatchard's Reprint, pp. 51-53.

Mr. BICKERSTETH is equally inconsistent; for in his Practical Guide to the Prophecies, p. 80, he says: "ONE GLORIOUS HOPE IS SET BEFORE THE CHURCH in the New Testament. This hope is set before us collectively and in common. It is not to be given separately and at different periods; but it is a glory belonging to the Church, to be given to it as a corporate body, and at a particular period—the coming of our Lord; and while it is to be the one object of hope of all the Church in every age, it is to be enjoyed together as one body. For this all are to be looking."

Rev. EDWARD AURIOL, Rector of St. Dunstan's in the West of England, in preaching from Eph 5:25-27, "CHRIST loved the Church," &c., "that he might present it to himself a glorious Church," says:

"What is meant by the Church? It is composed of all those who have been given to Christ by the Father from eternity. It comprises all those for whom, in an especial manner, Christ gave himself." On "the nature of the manifestation," he remarks, "1. The Church will be glorious in its completeness. Never before shall the whole Church have been seen together—then he will have accomplished the number of his elect. That prayer will be answered which our Lord offered up just before he was crucified. 'Neither pray I for these alone, but for them also which shall believe on me through their word, that they may all be one,' &c.—not one of the Lord's people will be wanting"—and more to the same effect. "He then comes to 'the time when this shall take place,' on which, after adducing some very good texts, he says, "These statements positively and distinctly mark the time of the manifestation of the Church to be at the coming of the Lord."

Mr. BROCK, Chaplain to the Bath Penitentiary, is equally explicit. He says:

"The Lord's Supper is a feast. And what a feast will that be when all the sons of God are united at their Father's table. . . . Catholicity is another manner in which the Supper of the Lord becomes a pledge to the believers of the second advent. All the Church is made partakers of this ordinance. It is open to believers—to them only, and to each and all of them: Thus it is catholic to the Church, exclusive to the world. So will it be as to the future. There shall be an exclusion of all the wicked; an admission of all the righteous. They, they only, and each and all of them, shall be admitted to the Saviour's presence. Not one of them shall be wanting. Their names have been written in the Lamb's book of life, from the foundation of the world. Their place is prepared, and it cannot be vacant. They are members of his body, without whom (the least of them) that body would be maimed and incomplete. All shall appear at the appointed time, and each assist to make up the perfect symmetry and exact proportion of that catholic assembly."

Mr. GRIMSHAW, the excellent editor of Cowper's Works, in speaking of "the joy of the faithful minister at Christ's coming," gives us a third particular: "The gathering together in glory of all the ransomed Church of CHRIST—the perfect man—the completeness of CHRIST in all the members of his mystical body; elect, sanctified, and finally perfected in glory—the redeemed of every age, tongue, kindred, and people."

Mr. DIBBIN, minister of West-st. Episcopal Chapel, St. Giles, London, on "the hope of the advent a remedy against superstition," says:

"This is the hope constantly set before the Church in the word of God. . . . But what Church? . . . It is all those who have been chosen in Christ Jesus before the foundation of the world. The Church? It is every one of those who have been, are, or shall be born of the Spirit, and made new creatures in Christ Jesus. . . . Till all whom the Father hath chosen in Christ out of mankind are born again, and justified, the Church will not be complete."

Giving utterance to such expressions, Mr. BROWN shows the inconsistency of believing in any subsequent additions to the number of the Church, whose number will have been already perfected. Mr. BROWN thence concludes that it obliges "us either to deny the great Scriptural doctrine of the completeness of the Church at CHRIST's coming, or to believe in a millennium without Christians." And, he says, "I venture to affirm that from this dilemma there is no possible escape, but in the belief which clears all up—that Christ's second coming will not precede, but succeed the millennium."—p. 71.

We are, however, necessitated to no such conclusion. The Church being completed at CHRIST's advent, and that advent being pre-millennial, the entire number of the redeemed—in all ages, from every nation, and kindred, and tongue, and people, in number as the sand on the sea shore, raised from the dead, and the living changed, and covering the earth with a population wisely proportioned in numbers to the capacity of the renewed earth—will have been placed back again into the condition the race would have ultimately arrived at had not man fallen. (To be continued.)

* It is known that a given population may go on doubling in periods of fifteen years; nay, under favorable circumstances, in periods of about 12-15 years; and this, even on the present scale of human life."—Brown's *Ordo Sacerorum*, p. 297.

THE SECOND ADVENT OF CHRIST.

Under this head, *The Congregationalist* of the 14th inst., continues the subject commenced in the articles we copied into the last *Herald*, as below:

We have stated the manner in which this event is presented in the New Testament, as an object of intense desire, and a constant and predominant motive to action, and *conceded that the modern church does not, in this respect, conform to the inspired standard.** But we have also said, that the proper remedy of this defect is not Millenarianism. The reason is, that it hides from the mind the true, great spiritual system of the universe, and opens before it only the limited system of an earthly kingdom, and a coming of Christ to establish that kingdom. This will, no doubt, tend to create a certain kind of interest in the coming of Christ, but it will not be of the elevated, enlarged, and spiritual kind which is found in the New Testament, and which lifts the mind above this earth, and prepares it to act on the scale of the universe, and in view of its relations to the whole system of God.

The remedy which we propose is entirely of another kind. It consists, in addition to the culture of holiness, in giving men definite ideas of what the church is, and what are to be her eternal relations to the universe of God, and what her sphere of action, and her duties in that sphere.

On these points, great intellectual darkness still rests upon the mind of the church. Butler's idea that this is a system imperfectly comprehended, and Isaac Taylor's depreciation of all attempts to form miniature models of the universe, and his comparison of all that revelation has taught us of the universe, to the fragments of some stranded ship drifted upon an isle, in a vast ocean, too well represent the indefinite ideas entertained by the church of their own relations to the universe and their future destiny. The same thing is shown by the character of the common descriptions of the heavenly state. Rest from suffering and toil, a glorious residence, holy society, communion with God, and incessant worship, an endless increase in knowledge and in love, are the main elements of all descriptions of heavenly felicity. Benevolent action is not indeed omitted, but it is presented in no definite form and in no mode adapted to interest, affect, and rouse the mind. The reason is plain. No sufficiently definite ideas are entertained what the church is, what relations she will forever sustain to God and to the universe, what works she will be called on to perform.

Edwards, we admit, in his treatise on the end of God in creation, assumes if possible, a higher knowledge of the system, and is much more definite than Butler. He, in effect, makes the church God's great end in creation: for although he first shows that God makes himself his own great end, still he teaches that the church is to be eternally so united and identified with God, that it amounts to the same thing whether we say that God makes the church or himself his main end. For, he tells us, as the husband in loving his wife is said to love himself, so God in loving the church loves himself. He holds that the union of the church to God, represented in calling her the bride, the Lamb's wife, is to be peculiar and eternal, and that to produce the church, and unite her to himself in this union, was God's chief end in all his works. Here he has arrived at the very verge of a full and final solution of the system of the universe, yet he leaves it unsolved.

Bellamy, in his treatise on the wisdom of God in the permission of sin, comes still nearer. He partially suggests as a possible solution, what is no doubt the true solution, and one definitely indicated in the word of God, and yet leaves it with a profession of entire ignorance whether it be so in fact or not.

The result is that the highest grounds of an intelligent interest in the coming of the Son of God to complete the redemption of the church, are not presented. Christians have no enlarged and intelligent view of their own eternal relations to God, nor of what is involved in their final union to Christ, and reign with him in his eternal kingdom, and hence their lack of interest in that day.

The remedy which we propose, is to throw light upon these points, until the basis is furnished for an intelligent and rational interest in the advent of that great and glorious day;—until the feelings of Christ in view of that day, can be understood, and a full sympathy established in those feelings between him and his church.

We have also suggested the cultivation of holiness as a means of securing this result. We do not insist upon it more at length, merely because it is too obvious to need it, and is recognized by all as essential to the state described. But this without correct intellectual views will not secure the desired result, in the degree and to the extent which are essential to the highest moral power.

Our interest in any future event which affects our destiny, depends, not merely upon the state of our susceptibilities, but also upon what we know of its nature and relations. If the heir of a kingdom knew not the nature of a kingdom, and had no idea of the duties, honors, privileges, or responsibilities of a king, and were educated to believe that he could know nothing on these points, however well disposed he might be, it would be hard to create in his mind any rational and intense interest in the day of his accession to the throne. In like manner, if Christians do not know the nature of the kingdom which they are to inherit, and have no definite idea of the duties, honors, privileges, or responsibilities of the church in that kingdom, if they are educated to believe that they can know little or nothing on these points, need we wonder that it is hard to create an intense and intelligent interest in the day of the accession of the church to her throne in the kingdom of God?

If, on the other hand, the final union of the church to God, is an event so great and peculiar that it marks a crisis in the history of the universe, if to it all things from the beginning have tended, if from it all things shall again diverge, if it is to be in all ages, the great centre of interest, alike to God, and to all

his creatures, then if the reason of all these things, and her relations and duties can be seen and disclosed to the church, there is a rational mode of causing her to look for and hasten unto the coming of this day.—Nor is there any other so rational and powerful as this.

The reasons are plain and decisive. It will present to the mind a great and sublime public interest, instead of the narrow question of mere personal salvation, which naturally becomes the main interest, if nothing greater is held up. It will open before the mind a field of future action, definite and eternal, and furnish a standard for the formation of character on earth, and motives for the assiduous cultivation and development of our powers. It will reveal the reason of the deep interest of God, and of all holy beings in the coming result, disclose the depth of their feelings, and thus sustain us by their all-powerful sympathy against the current of worldliness on every side.

On the other hand, indefinite views of the heavenly state, professions of ignorance as to the future destiny, and employments of the redeemed, and a degradation of the church into a mere portion of the inhabitants of the heavenly world, scattered, so to say, among the rest, as merely saved, but sustaining no peculiar and eternal organic relations to God, and to the universe, such views, which are almost universal, tend directly to destroy the possibility of that interest in the coming of the Son of God, which is the very life and soul of the New Testament.

When the apostle Paul called the church "the fullness of him that filleth all in all," he had before his mind a conception, which, however little it is understood by some of his readers, most deeply and powerfully affected his own feelings. He looked forward with unutterable emotions to the day when Christ should present her to himself, a glorious church, not having spot or wrinkle, or any such thing, but holy and without blemish. He saw that her union to him was indissoluble, eternal, and so intimate that individual Christians are members of his body, of his flesh and of his bones; and that as the husband and the wife are one flesh, so those joined to the Lord are one spirit. He saw no less clearly the end of this union, and its eternal results to God and to his kingdom. Such, too, was the effect of these views upon his mind, that he intelligently aimed at this final union of the church to Christ, as the great end of all his toils, and rejoiced in any amount of suffering which might be necessary to secure so glorious a result. In this spirit he said to the Colossians, "I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church." Moreover the great point of interest evermore before his mind, was the advent of the day in which that union should be consummated. This was to him the glory to be revealed, and with which the sufferings of the present life are not worthy to be compared. This was the manifestation of the sons of God, for which the whole creation groans and travails together till it is consummated. Nor are such views and feelings peculiar to Paul; all the New Testament writers derive their leading motives from the events of that day. The very idea of a New Testament Christian was to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, looking for that blessed hope, even the glorious appearing of the great God our Saviour Jesus Christ.

Our objection to the above consists mainly in its indefiniteness. It adds to the very difficulty it would remove. The church, it is conceded, with exceptions, does not preach CHRIST's coming, as the apostles preached respecting that event. The church in her general teaching has applied to the death of the Christian those great and precious promises which the apostles applied to the personal advent. Multitudes in the church tell us that the *only* coming of CHRIST to be looked for is his coming at death.—Even some venerable saints have admitted to us their belief, that the physical signs which were to precede the second advent as a harbinger of CHRIST's approach, are all fulfilled in the death of each person;—their inability to tell how they are fulfilled being no obstacle to the fullness of their belief. Now although we may draw moral lessons from scriptures belonging to events, other than the one to which we make the application, yet we have no right to teach that such scriptures teach only such a secondary use.—

For instance, while we may compare the deluge of NOAH to the deluge of wickedness which has so long engulfed the world, we have no right to teach, as the Swedenborgians do, that a deluge of wickedness is taught by the language descriptive of a general deluge. On the same principle, we are not to teach that death, or any other subordinate event, is the subject of the descriptive language of the glorious epiphany.

Therefore to preach as the apostles did, ministers of the present day need to "hold fast the form of sound words," giving to them the significance that the apostles gave, and making the subject of their teachings equally prominent. Now what we wish to effect, and if we understand Dr. BEECHER aright, what he wishes to effect, is to make CHRIST's Second Advent "an object of intense desire, and a constant and predominant motive to action." Let the church come up to this standard, and no Second Adventists will be found standing aloof from the church. But how shall it be made an object of intense desire and a predominant motive to action?

The first remedy proposed is the culture of holiness. But where in the entire range of apostolic teachings is this proposed as a remedy to make men desire the coming of CHRIST? We would suggest that the apostolic order is here reversed. The at-

tainment of no Christian grace is ever held up for that purpose from MATTHEW to Revelation. On the contrary, CHRIST's coming is held up as an overwhelming motive for the cultivation of these. JOHN does not say to us that every one who purifieth himself as God is pure, will have this hope in him as a necessary consequence; but he does say, that "every man that hath *this hope* in him purifieth himself, even as he is pure."—1 Epis. 3:3. If a man believes in the near coming of his SAVIOUR and Judge, and neglects the all important work of preparation for that event, he is of all men most inconsistent. In accordance with this we find CHRIST's coming constantly appealed to as an inducement to every holy duty.

Would the apostle to the Gentiles exhort to an increase of knowledge in sacred things?—it was "so that ye come behind in no gift; waiting for the coming of our Lord JESUS CHRIST: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord JESUS CHRIST." Would he exhort the brethren to press forward toward the mark for the prize of the high calling of God in CHRIST JESUS?—it was because "our conversation is in heaven, from whence also we look for the SAVIOUR, the Lord JESUS CHRIST; who shall change our vile body, that it may be fashioned like unto his glorious body." Would he present a motive to seek those things which are above?—it was because "when CHRIST, who is our life, shall appear, then shall ye also appear with him in glory." Would he encourage the hearts of the waiting Christians to greater patience?—the consolation was, "To you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels;" and he admonished them that they had "turned to God from idols, to serve the living and true God, and to wait for his Son from heaven;" he prayed, "The Lord direct your hearts into the love of God, and into the patient waiting for CHRIST." Would he administer to their "hope, or joy, or crown of rejoicing?"—it was by reminding them that they were to be "in the presence of our Lord JESUS CHRIST at his coming." Would he increase their "love one toward another, and toward all men?"—it was "to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming our Lord Jesus CHRIST with all his saints." Would he present them with words of encouragement with which they might comfort one another?—he reminds them that "The Lord himself shall descend from heaven," "the dead in CHRIST rise first," and "then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air;" and unto that coming, he prayed God their "whole spirit, soul and body," might "be preserved blameless." Would he charge a fellow-disciple to faithfulness in his ministry?—he commands him to "keep this commandment without spot, unrebukable, until the appearing of our Lord JESUS CHRIST;" again, he says, "I charge thee, therefore, before God and the Lord Jesus CHRIST, who shall judge the quick and the dead at his appearing and his kingdom;" and "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto them also that love his appearing."

Another fellow-laborer he exhorts to speak "the things which become sound doctrine"—"looking for that blessed hope, and the glorious appearing of the great God and our Saviour JESUS CHRIST." The apostle JAMES is no less inspired with the contemplation of the same sublime theme. The coming of the Lord is the great incentive to patience in the Divine life. "Be patient, therefore, brethren," says he, "unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh."

PETER has his eye continually fixed on the same event. He bid the brethren rejoice in tribulation, "that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of JESUS CHRIST." "Wherefore, gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of JESUS CHRIST." "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." "For we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord JESUS CHRIST."

The beloved disciple is also animated with the thoughts of the coming of him, on whose breast he leaned at the last supper. It is the motive he presents in all his exhortations for abiding in CHRIST, "that when he shall appear, we may have confidence, and not be ashamed before him at his coming." "Behold, now are we the sons of God; and it doeth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." And he closes up the

volume of inspiration with the importunate prayer, "Even so, come, LORD JESUS."

In addition to the culture of holiness, it is proposed to give men definite ideas of what the Church is, and what she is to be, in relation to the universe. We fully concede the efficacy of this remedy. How shall these ideas be communicated? and what shall the Church be taught respecting her present and future relations? If Millenarianism is truth, any teaching, however definite, not in accordance with it, is erroneous, and consequently subversive of the result aimed at. On the contrary, if it is erroneous, to teach it is equally subversive of the truth. To give definite ideas of the future, we need first to inquire what these relations are to be, and to decide this question we must have recourse to the sacred oracles alone. No beautifully constructed theory, however it may be endorsed by names revered in the memory of the Church, is of any practical value, only as it may be sustained by the scriptures of truth. We do not, therefore, inquire whether EDWARDS, BELLAMY, or other honored names give it their sanction; but, Do ISAIAH, DANIEL, PAUL, and other holy men who spake as they were moved by the Holy Ghost, sustain such theory? Now we aver that the Bible teaches the personal coming of CHRIST, in the clouds of heaven, to render unto every man according as his works shall be—to present the entire and perfected Church, without blemish to the Father's presence, to destroy the wicked, to restore the earth to its Eden bloom and beauty, so that the morning stars, in view of it, shall again exult in joyous adoration, and make it the eternal inheritance of the saints. This in prospect, it also teaches that this coming is an event fast proximating, and should therefore be a predominant motive to action.

We cannot make men desire CHRIST's coming, unless we teach CHRIST's coming; and we cannot teach his personal coming, if we make it signify a subordinate event. We submit it to the editor of *The Congregationalist* whether this question can be legitimately met, unless we take the scriptures quoted in support of Millenarianism, and show that they are not susceptible of such an application, by showing what is their legitimate teaching. Till we are thus enlightened, we must say to those who are stationed on the walls of Zion, as HUGH MCNEILE said on one occasion: "My Reverend Brethren, watch, preach the coming of Jesus—I charge you, in the name of our common Master, preach the coming of Jesus—solemnly and affectionately in the name of God, I charge you, preach the coming of Jesus. Watch ye, therefore, (for ye know not when the master of the house cometh, at even, or at midnight, or at cock-crowing, or in the morning,) lest, coming suddenly, he find the porter sleeping." Take care—'what I say unto you, I say unto you all—watch.'

Toleration.

The following is worthy to go the rounds of the papers at least once in a year. Bishop TAYLOR, in one of his works, says he got it from the Jew's Book:

When ABRAHAM sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travel, coming towards him, who was an hundred years of age. He received him kindly, washed his feet, provided supper, and caused him to sit down; but observing that the old man ate and prayed not, nor begged for a blessing on his meat, he asked him why he did not worship the God of heaven? The old man told him that he worshipped the fire only, and acknowledged no other God. At which answer ABRAHAM grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition. When the old man was gone, God called to ABRAHAM, and asked him where the stranger was? He replied, I thrust him away, because he did not worship Thee. God answered him, I have suffered him these hundred years, although he dishonored me; and couldst thou endure him one night?

Worldly Amusements.

Do they lead you to neglect your duties to man or God; to violate the laws of your Almighty Sovereign? to neglect his worship and service? Do they corrupt your hearts, and withdraw your thoughts from the eternity to which you are hastening? These are inquiries which each one of you must answer for himself. No limit can be prescribed for all persons; beyond which indulgence in pleasure is sinful. The variety in the constitution of the human character, and the difference of strength in the passions of different individuals, place at different degrees the point where indulgence in pleasure becomes criminal. Each one must determine for himself. The limits of lawful indulgence are exceeded the moment worldly pleasure begins to assume that place in our hearts which is due to God, to his laws, and to the work of our salvation. He that thus "liveth in pleasure is dead while he liveth." Innocent to a certain distance as may be the course in which she leads us, beyond that point, her house is the way to hell, going down to the chambers of death.

Bishop Hobart's Sermons.

* In the third paragraph of the article in our last, on the Second Advent of Christ, the insertion of the negative "not," has reversed our statement. The amount of what we wrote was, that we do apprehend it to be the case, that the second coming of Christ is less prominently held forth and appealed to by modern Christians and teachers, than by the New Testament writers.

CORRESPONDENCE.



THE LOVE OF GOD.

BY F. G. BROWN.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"—1 JOHN 3:1, 2.

These words suggest for our consideration, I. The present condition of Christians—one of love.

II. Their future condition or prospects—one of glory.

Their present condition is one in which they enjoy the singular love of God. It is worthy of notice, that the author of our text introduces the fact of our enjoying the peculiar love of God with the emphatic word commonly employed to express surprise, or wonder,—“*behold!*” what manner or kind of love! I say it is worthy of note that he should have used this exclamation, on this principle, which you all may have observed,—that one who has seen much of the world does not often manifest surprise at anything that he beholds; they are generally your men that are just emerging out of their long indulged darkness, that have never roamed abroad, that are full of exclamations at every little strange occurrence or object that comes under their eye. Or, on the principle, that one skilled in the sciences, manifests but little astonishment in relation to any new discovery that is made in the arts, or any new fact that reveals itself in the progress of his scientific researches; whereas, a novice in science will keep exclaiming, “surprising,” “marvellous,” “superlatively amazing,” at every like revelation. A recluse, or hermit, need not suppose that everything that is strange to him, is equally so to all others, or that men conversant with the world, or things, will give much heed to *his* notes of admiration. But when a man who has traversed the globe, or a man who is profoundly learned in the arts and sciences, pauses and expresses wonder at anything which has come under his observation, mark it; there is some reason why we should pause too, and inquire with interest, “What now?” The author of our text happens to be one of those men whose exclamations of wonder ought to arrest our attention; he was a most successful learner, a most devout and distinguished proficient in the science of divine love; at an earlier age, when our Lord, the embodiment and impersonation of love, was upon the earth, John was his bosom companion, on account of his pre-eminence in love, and this distinguishing trait in his character, it is said, that he carried with him through a long and eventful life. How befitting that one of the holy apostles should leave the Church an epistle, or more, on the love of God, and on the duty of his children loving one another; and how becoming that he whom Jesus loved should be this apostle. It is this philosopher in love, then, that introduces us to a fact in the world of love, and prefaces it with the note of exclamation, “*behold!*” he had long known what pure and deep love is, for he had seen it in his departed Lord, in his fellow disciples, who had suffered every kind of cruelty and death for the sake of their beloved Master, and he had felt its warm and burning sensations in his own breast, both for Christ and his followers, but yet, as if awaking up anew, he is surprised at a certain manifestation of divine love. “What manner, what kind, of love the Father hath bestowed upon us.” There is a singular feature in it; it is not that God has made us, or that he feeds, and clothes, and watches over us; this is what, after all, most affects the majority of us; but this is not the limit of God’s favorable regard for us; we are short-sighted and superficial observers and learners in the world, if we cannot see farther, and behold the *rarer* wonders of his love. John does not even refer here, as he does elsewhere, to the wonders of God’s love, in the gift of his Son for a perishing world, but he carries the mind a step forward, to another idea that naturally succeeds,—“Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!” What an instance this is of the capacity of John to appreciate love when manifested in its purest and most sublime light, and to see it all through, from its germ to its utmost perfectness. But more than all, what a signal proof does he lay before us of God’s love; it is a singular kind of love that we should be called the “sons of God.” That we should be treated with tenderness, kindness, and pity, had we never sinned, or after actually having sinned, perhaps we may in some little measure comprehend, but that we, out of all the countless millions of the universe,—insects, so to speak,—that provisions for our salvation should be made, and we should be called the “sons of God,”—that a double honor like this should be conferred on us and not on angels, not on all men, even, is wonderful! How God could ever love us, and how he should confer this honor upon us, is what time, and perhaps eternity, will never reveal. But the uniform statement of scripture is to the effect that we are named the “sons of God,” or “children of God.” This is your proper name, Christian, conferred upon you by God; by this name you are known of God and the holy angels. This is the name which God promised unto you, and to which Isaiah alludes (56:5) when he says, “Unto them that keep my Sabbath, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls, a place and a name better than of sons and daughters; I will give them an everlasting name, that shall not be cut off.” And it is in reference to this honorable name, and all its consequent blessings, that John in the first chapter of his gospel says: “But as many as received him, to them gave he power to become the ‘sons of God.’” And now, as though this Father desired that we should appropriate this honorable appellation to ourselves, on suitable evidence afforded,

he says, “Whosoever believeth that Jesus is the Christ, is born of God.”—1 John 5:1. “Ye are all the Church of God by *faith* in Christ Jesus.—Gal. 3:26. “As many as are led by the *Spirit of God*, they are the sons of God.”—Rom. 8:14. These things shall be our proof that we are of the class whom God calls “the sons of God.” But more, to give us confidence to look up to Him in the endearing relation of children to a parent, he has bestowed upon us the spirit of adoption, whereby we cry, “*Abba Father;*” this “Spirit bears witness with our spirit, that we are the children of God.”—Rom. 8:15, 16. Do we believe on Christ? are we led by the Spirit? does *our spirit* bear witness with *this spirit*, sent into our hearts to assure us of our adoption, that we are the children of God? It is enough, we are the children of God. He has given us his name, the assurance of his special regard and love; and He has adopted us as his children. What wonder would it awaken to hear that one of the mightiest and most gracious monarchs of earth had condescended to call any of us after his name, and that he had actually adopted us into his family. We know a little what feelings of admiration are awakened in our bosoms by such singular marks of favor shown once in a great while in common life, on the part of those who are childless, or of those who occupy high stations in life, towards the child of poverty and distress. It is seldom or ever, however, that we hear of a case of adoption on the part of a king, or a noble, at least where there is a wide disparity between the parties. But here is an instance of adoption where the difference between the adopting and the adopted cannot be expressed,—the ground for the adoption cannot even be conjectured; all that we know about it is, that God loved us, and adopted us as his children; not from any want or necessity, for his Son from eternity was at his right hand, and multitudes of angels are in his holy court; and why should he wish our adoption, why should he associate his own exalted name with ours, why have his own glorious name so often reflected upon, as it must be, by allowing us to take that name—the “sons of God!” Why did he not fear that multitudes would be led to dishonor the Father, when they beheld the meanness, the weakness, and the sinfulness of the children? How could God condescend so low to men, so to identify himself with them, and be so conjoined and united to them? Again, we say, we do not know, unless it were, that his Son having purchased them with his blood, they thereby became objects of the Father’s complacence, and admitted into the same interest and affection of the Son, or that having been begotten by his Spirit, and bearing his moral nature, God can but receive them as his own. But this is no real explanation of the mystery at issue,—viz.: Why should He condescend to beget us, or to show any kind of love for us?

We are still further struck with the singularity of this love, when we consider that others love us not; our fellow men have no disposition to show us any such love; we are treated with no such marked regard by men; we are hardly dwellers on this earth, we are pilgrims and strangers here; the world do not really know us; they feel that they can get along without us, they are indifferent to us, they hate us, they have persecuted and slaughtered us, they abominate the name by which we are called. And so they held and treated the Son of God himself. This is accounted for: they know not God, and hence know not any bearing the likeness of God. We are chosen out of the world, belong not to its society, are citizens of another country, and of course are unknown to the men of this world; they will not suffer us to cleave to them, and we will not allow ourselves to go after them,—the line of division of feeling, of thought, and of pursuit, is already drawn, and we all feel it; the tie once united us, but it is broken, and God’s providence as often rends it again as we seek to join it. Strange now that we should have such a relation to God, and such a perfectly opposite relation to man! that when men are distinguished for wisdom, valor, or the like, every eye is at once turned towards them, and every mouth is open to applaud, but the most exalted exhibition of piety secures no such applause from the men of this world!—Strange that there should be on earth the delegates and candidates of heaven, that God should have his sons on earth, and none should know them as such, or treat them with a regard becoming their high birth and exalted relation; that a mighty potentate of this world should send any of his royal family to a foreign country, to our own, for example, and no eye should discover them, no honors be conferred upon them! Ah, this is not so; we bow and do reverence, we gaze with wonder upon the children, descendants, or even representatives of kings and princes, but we hear but little of the sons of heaven, unless it be in the way of derision or rebuke; we often have the challenge, “Where are your Christians? Men know us not, they will not endorse the name by which we are called, or approve of our works.” Then, I say, how singular is this love of God, that *he* should know us, and call us his “SONS!” What a rebuke is this upon the blindness and hatred of men towards God and his sons; and what a proof of the purity and magnitude of God’s love to his children!

Such then is our present condition, or relation; it is one of love and of hatred; we are related to God by *love*, and to the world by *hatred*. But it is of no consequence whether the world disown us, despise us, slander us, imprison us, or kill us; God knows us, loves us, calls us after his own sacred name; He loves us with an everlasting love; nothing shall separate us from his love.

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to enjoy or expect hereafter? I know that the present relation is in some respects a blessed one,—to know that you have the love of God, and are members of his august family,—to have his Spirit, and to commune by faith with our invisible and glorious Friend in heaven. But is this all we need, or pray for? Do we not desire deliverance from a world of darkness, of hatred to religion and the followers of Christ, from a body of sin and of decay? do we not want to see Him who has so singularly loved and honored us? do we not want to love him more, and reflect more of his holy lustre? do we not want to come more fully into his family, and enjoy his immediate care and protection? This is natural and right. Yes, the spiritual mind will anticipate what is to come, as we are journeying home to our Father’s house; we shall naturally think of the nature of our future abode, of our future employments, and a vast variety of other things.—(To be continued.)

EVERY ONE AT THEIR POST.

DEAR BRO. HINES:—It may be supposed, by those who are not careful to scan closely the conflicts and trials experienced by the early Christians, as developed in the word of God, that your position, as a pioneer in advocating the doctrines our Lord so imperatively enjoined upon the watchmen in the last days, is one least to be admired and least to be sought after. This, to a certain extent, may be true; though in many respects far otherwise. The last strugglings in the last great Christian warfare, though on our part a war of truth against error, are fraught with dangers, in which but few, it is feared, are willing to fully submit themselves; though the “recompense of reward” may have been so prominently held out in the precious promises of God, to such as endure hardness as good soldiers of Jesus Christ to the end.” But, it is a matter of gratitude that there are any who feel willing to “count not their lives dear to themselves,” so that they may finish their course with joy, and gain an abundant entrance into the kingdom of God’s dear Son. We very well know, that instances of human weakness sometimes occur among the advocates of our blessed hope, that serve to disturb our harmony, and fill good men’s hearts with grief. For how, without grief, can we behold a man laboring by your side to-day like a *hero*, for the great truths connected with the Advent cause, and to-morrow, like a *headstrong child*, take a course to trample those truths under foot! And Oh! how sad to see nature’s goodliest gifts, of noble minds, of manly form, and courage, all defeated of their power to aid the cause, nay, all turned into pity and contempt, in consequence of their proving themselves to be the *would-be* supplacers of those who have proved themselves worthy of confidence by every well-instructed and unprejudiced mind. Such is the truly pitiable case of some. But be not at all discouraged. The apostles, as well as their divine Master, had those engaged with them in their labors who “*loved to have the pre-eminence*,” “*prating against them with malicious words*.” You need not think to fare better than they; and instead of being disheartened, these things should only serve to wake up all the energies of every lover of the cause, to put forth renewed and vigorous action. “Every one should be at his post.” All can do something. We were never created and distinguished as we have been from the rest of the animal creation by the Author of our being, to be dormant and useless. If we, as a body, instead of being discouraged by circumstances, will only act according to the best of our abilities—if we will do the best we can with the talents entrusted to our care, there will be but little danger of our living useless lives. However small our abilities may be, however limited our attainments, and however humble our views may be of ourselves, yet, if we do our best, it is all that is required; and we have the promise that our humble labors shall not be in vain. We all ought to realize that there is no real child of God but what is capable, with the assistance promised, of doing something for the honor of the Saviour, and the advancement of the cause of truth. We all have some influence, and however small that influence may be, if it is exerted in a right direction, it will be promotive of good as far as it goes. In the distribution of the talents, our Saviour gave to none less than one, and we are sure that the faithful occupancy of the one, if we have no more, is as much a duty as if we possessed three, five, or ten. What though we may, by the providence of God, be placed in humble circumstances, and have but moderate abilities? we are, nevertheless, as much subjects of gospel ordinances and duties, as if we were the reverse of ourselves; and if we but conscientiously walk up to the rule of our duty, according to the word and providence of God, we shall do infinitely more good than it would be possible for us to do in any other sphere of action. We should be perfectly contented with the allotments of providence; and instead of trying to excuse ourselves for our neglects of appropriate duties, because we are not qualified for those of a *higher order*, we should strive, by faithfully improving on our *little*, to prove ourselves worthy of *more*. This is agreeable with the economy of God: “To him that hath, (if he improves it,) shall be given,” while those who neglect their duty, and are unfaithful to the grace already given, will be sure to lose the little they now have. The talents of the unfaithful servants are forfeited by disobedience, and, consequently, they are taken away from him, and given to one who has a disposition to improve them. We all, perhaps, know something of this by experience; for the longer we omit a duty, the more difficult it is to perform it, and the more numerous are the excuses we attempt to render for our neglects. Our only proper course, then, is to repent of all past remissness, and pray humbly and devoutly for forgiveness; to study and inquire diligently concerning the sphere of action in which it is the good will of the Lord that we should move; and then resolve, by the grace of God, after we have found our proper place, to keep in it, and move forward in it with a ready and unhesitating obedience. As we do not all possess the same natural or required abilities, as we have not the same gifts nor graces, and as we are not all called to the same work and station in the Church of Christ, it is very important, both to our own

spiritual improvement, and to the interests of the “body,” that we know our appropriate duties and do them. The members of the Church, and their various modes of operation, are compared in Scripture to the human body and their different offices. Thus, saith Paul, “the body is not one member, but many;” hence, “if the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him... That there should be no schism in the body; but that the members should have the same care one for another.” “For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.” This being the case with the true members of Christ’s body, (the Church,) and as they have gifts differing, according to the grace that is given, we are exhorted that “whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, let him teach; or he that exhorted, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.”

Here, we perceive, by the apostle, that every member of the Church has his appropriate place, and his appropriate duties. And if Paul has the right of it, which none of us doubt, all that is requisite to the health and prosperity of “the body of Christ,” “which is the Church,” is, that each member should faithfully attend to his own proper duties. Will we do so? Will the prophets, or preachers, perform the works assigned them, and devote their time and talents wholly to the preaching of “the word,”—in proclaiming the last solemn message to a guilty world, that the Lord is coming soon to take vengeance on those that obey not the gospel? not unnecessarily entangling themselves with the affairs of this life? Will the minister, or deacon, look after the needy, and supply their needs, by making timely application to such as have their abundance of “this world’s goods,” and faithfully minister the collections and charities of the “body;” “wait on his ministering,” and see that “the Lord’s poor” may not be left to suffer, but that their hearts may be made to rejoice, by the well-timed kindness and benevolence of the Church? Will the teacher, whose business it may be to instruct others, by simply explaining to them the holy truths of religion, as experimentally enjoyed by themselves, and corresponding with the plain word of God, be at his post? always ready to “give a reason for his hope,” according to the divine requisition?

Will the *exhorter*,—one who has “gifts” for speaking in public to the edification of an assembly, be ready to do all he can, with all humility and faithfulness, warning sinners to prepare for the judgment of the great day, comforting penitents, by pointing them to the efficacy of Jesus’ blood to redeem them, and by encouraging the tempted and persecuted followers of the Lamb to hold on their way till their deliverance come? Will he that is prospered in the needful things of this life, be ready to give of the same for the purpose of relieving the necessitous cases in the church? And will he do it by guarding against ostentation, all show of importance in carrying the appearance to the poor that what he has to give is his own, when he owes it to God’s suffering poor? In fine, will he discharge his duty in “simplicity,” distributing to every deserving object according to his best views of the necessity of the case, and his ability to give? Will he that ruleth be active in the performance of official duties, and be sure never to abuse the power given him for the general good, by making it subserve personal and selfish purposes; but be conscientious, remembering it is required of those who rule, to do it in the fear of God? Will he that shows “mercy” do it cheerfully, not grudgingly, nor of necessity, but with a spirit of pure sympathy and benevolence; remembering it is more blessed to give than to receive?

If the view that has been taken of the apostle’s meaning be correct, it seems that we all have a place, an appropriate sphere of action,—that we all have something to do. This being the case, we should none of us any longer remain inactive, especially when the evidences are so clear that the Lord is so soon coming. Let us resolve, that we will no longer live in neglect of duties which the gospel enjoins on us. If it is but a little that we can do, let us try to do that little well, knowing that our good Master requires the improvement of no more than what he has given. O, let us, as co-workers in the vineyard of the Lord, strive to do something for the advancement of the gospel of the kingdom. We have but a short time to work, and if we would wish to be instrumental in bringing sinners to Jesus before he comes in the clouds of heaven, we should not idle away another hour. Let us be up and doing!—every one at his post. Yours, in hope, and as ever,

GEO. W. CLEMENT.
Landaff (N. H.), Feb. 11th, 1851.

LETTER FROM S. CHAPMAN.

DEAR BRO. HINES:—Once more I make the attempt to speak to the *friends*, through the columns of the “Herald.” I have seated myself for that object several times since I wrote you from Pitcher Springs, Sept. 3d, (to-day six months). But having been almost constantly in the field, I have accomplished nothing in that way till now. During those six months I have enjoyed good health, and in connection with my companion have performed considerable labor in Alleghany and Potter counties. We returned to the former place with our household effects Sept. 20. After devoting one week to house-keeping, or in preparing the house for that object, we entered upon our appropriate work.

In the first place we visited the brethren in the various towns and neighborhoods where we had formerly labored, and, as a general thing, found them steadfast-minded, although some had departed

from the faith, giving heed to seducing spirits. A very wicked man associated with a professed minister of the gospel, not fifty miles from our residence, took a solemn oath that he would "break up the Millerite Church in that place in less than one year." During our absence, he and his yoke-fellow went about the work like their master before them, "seeking whom they might devour." And I am sorry to admit that like him they proved successful in several instances. As their character and final condition are so definitely portrayed by the Lord himself (Matt. 24:48-51), and there being no prospect of a reformation in them, I will only add in the language of the apostle (2 Tim. 4:14), "The Lord reward them according to their works." During the fall months we performed a few weeks labor in Orange (Pa.), on what is called the "eleven miles creek." This was indeed a hard place. It is said there was never but one sermon preached there, and that was on a funeral occasion. Quite a number of the inhabitants had once professed to enjoy religion, but were now in a desperately backslidden state. It was supposed that there were but two persons in that entire community who were in the habit of calling on God in prayer, these received the word joyfully, and began at once to "look up and lift up their heads." Having no convenient place for worship, we held our meetings in private houses, (generally in log houses). The people came out readily to hear, and the best attention was paid to the word. Backsliders soon began to confess their wanderings. In several instances, one neighbor would seem surprised to hear another confess that he had ever before enjoyed the pardoning love of God. At this time the young people began to inquire, What must we do to be saved? Some eight or ten of them soon found peace in believing on *Him* who is all-sufficient to save. Several of those backsliders were effectually reclaimed, and like the converts, heartily embraced the Advent faith. Others were alarmed, and partially reclaimed, but as soon as their persecution came, and their fears had subsided, they relapsed to their former habits, and I seriously fear that "the latter end will be worse with them than the beginning." —2 Pet. 3:20. On Lord's-day, Nov. 17, while it was snowing profusely, we broke the ice on about two feet of water, where I had the pleasure of burying three large men "with Christ" in baptism, after which we returned to the house and attended to the Lord's Supper. A solemn, and yet very joyful day to those dear friends. Others would have been baptized, if they had followed their own convictions of duty, but being admonished doubtless by their parents to adhere to that unscriptural "six months" system, they neglected their duty, and, as a matter of course, began to decline in their religious enjoyment. The Lord prevent them from falling, is our earnest prayer. For quite a length of time these dear friends were all perfectly united in the "blessed hope," and took much pains to meet often for worship, and would doubtless have continued in their prosperous state, if there had been no interference from abroad. But I am sorry to say that a professed minister of Christ, of the Methodist connection, has recently established a meeting there, and publicly proclaims, "My Lord delayeth his coming." He says, "Should my life be prolonged for one hundred years, I should expect even then to die without seeing the Lord come in any other way than by his Spirit." This has created much division among the friends, for which we are exceedingly grieved. This same minister had until recently lived within two miles of that place, but never, probably, so much as thought of preaching to them till the Lord in his own way had revived his work there. Should he, contrary to his expectations, live to witness the coming of the Lord, as he probably will, I should not be at all surprised if he even then should die, notwithstanding the mystery which the apostle has showed us (1 Cor. 15:51); "For when they shall say, Peace and safety [on that very subject]; then sudden destruction cometh upon them." —1 Thess. 5:3. But we are happy to say that a goodly number of those dear friends remain steadfast in the faith, and "forsake not the assembling of themselves together" for worship, and the Lord will, I trust, preserve them blameless unto the day of his coming.

On the Oswego Creek, some five miles from the above neighborhood, we held a series of meetings, during which I preached ten or twelve times. Quite a number of the saints of different names were revived, some of whom confessed their faith in the doctrines we love and teach. Two precious souls were manifestly converted to God, and publicly confessed the same. We left them and the other friends, rejoicing in the hope of speedy redemption. Bro. Santee will visit them occasionally, and break unto them the bread of life.

In Scio, N. Y., on what is called the Marsh, we spent nearly two weeks. I spread the charts, and gave ten lectures. Here, also, the word proved effectual in the hearts of the people. Several of the saints (denominated Christians) heartily embraced the faith. Backsliders were converted, some even of the hardest cases, and a few young persons gave evidence of a change of heart. Six willing disciples followed their Lord in the ordinance of baptism. Bro. Selden (formerly a "Christian" minister) occasionally ministers to them, and likewise to the brethren on the "eleven miles creek," greatly to their edification and growth in grace.

Bro. Santee (though but an infant in the faith) has recently held a series of meetings in another portion of Scio, within three miles of his own dwelling, where he has faithfully "preached the word," and witnessed its happy effects in many hearts. Some twenty, or more, souls (mostly young men and women of intelligent minds) have been converted to God, and to his truth. Quite a number of the seventh day Baptist and Methodist brethren also embraced the truth, touching the "blessed hope."

Bro. S. had previously received license from the Free-will Baptist Church to preach, or conduct meetings of worship, but had never been ordained. As the converts desired baptism, and had expressed a wish to receive it at his hands, he consented, after much prayer and reflection, to be set apart for the work of the ministry, by the laying on of hands. Bro. Selden being qualified, he assisted in the performance of that duty. The season was solemn, and

deeply interesting. After the ordination, a very large congregation repaired to the water side (Genesee river) and witnessed the baptism of fifteen happy converts. Bro. S. was divinely assisted in his work. He will continue to minister to that dear people.

About eight weeks since, we left home to hold a protracted meeting in the Union meeting house, in the extreme north part of S., near by Phillipsburg. This house was opened to us through the influence of Bro. Foster, (another infant in the faith, and yet a man of much influence among the good people of different sects, having for a long time been in the habit of conducting meetings of worship). I preached to large and attentive congregations sixteen times. Bro. F. was of material service to us. The Congregationalist minister attended several times, but cautiously avoided an introduction to us. The Methodist minister resided in another district, but he occasionally met with us, and took a part in our meetings, (finally invited us to hold meetings in his neighborhood). The Seventh-day Baptist minister sat in the desk with Bro. F. and myself, and took an active part in all our meetings, received the truth as it was presented day after day, in the love of it, and was not at all ashamed to confess it openly before his own people, and the entire congregation. He was a true yoke-fellow indeed, and was of much benefit to us in our work there. We shall continue to remember Bro. Rowley with deep interest, and ardent affection. Most of the Seventh-day brethren, and quite a number of others, heartily embraced the "blessed hope." Several backsliders were reclaimed, and established family worship, five interesting young persons publicly confessed that God for Christ's sake had forgiven their sins. Very few in that place seemed inclined to oppose, or speak reproachfully of us, or the unpopular views we advocate. The Universalist minister, who preaches occasionally in the same house, was not present at any of our meetings. It was supposed that he and the C. minister would exert a counteracting influence after we left the field. But it will be seen, I am confident, in the day of the Lord, that some seed fell on good ground, and will produce fruit (at least "thirty-fold") to the glory of God. While our meetings were in progress there, we received pressing calls from every quarter to visit the surrounding districts. We complied with several of those requests, but being unable at that time to perform the amount of labor that seemed requisite, we proposed to spend more time with them on our return home.

We came into Wyoming county to visit a brother and his family residing in Wyoming Village, on the 12th ult. As the week was drawing to a close, I began to inquire in my mind, where shall we spend the Sabbath, and was directly informed by my brother that there were a few Adventists in Bethany, some five miles from that place.

On Saturday (15th), Mrs. C. and I (with our horse and buggy) climbed those rugged hills, through both snow banks and mud, and at a little before dark were happy to find ourselves comfortably seated by Bro. and Sister Smith's fireside. Pains were taken to notify the people, so that on the Sabbath a small, but interesting congregation assembled at the School house for worship. Those dear brethren and sisters being exceedingly hungry, truly feasted on the word, and they all, with deep feelings of heart, expressed their gratitude to God for so unexpected a favor. The brethren were present from Lynden, some two miles north. At their request, I preached at a large School house in L. that evening. The house was well filled, and respectful attention was paid to the word. Mrs. C.'s health was rather feeble, but she had a free time in speaking, so that the household were again fed. We held meetings there, and in two other districts through the week, and on the Sabbath. The brethren were comforted, their faith was strengthened, and it was supposed that prejudice was removed from several minds.

We came to this place on business one week ago to-day. The next evening the brethren came together for an introduction to us, and to spend an hour together in prayer. The season was, on the whole, refreshing. On Wednesday evening I preached to a respectable number at their Hall. The house being engaged for the remainder of the week, we spent the time in visiting the brethren here, and in Darien (seven miles south). On the Sabbath we met with the brethren again at the Hall. I preached three times. In the morning our congregation was rather small, but quite attentive. In the afternoon our number was doubled. At the close of the meeting, it was announced that we would speak on the signs of the times in the evening. The Hall was completely filled, and the best attention was paid to the word. It being manifest that a good impression had been produced, the brethren requested us to make another appointment at the Hall for this evening. It is expected that we shall have a full house, and a good time. Mrs. C., as usual, has followed me in speaking, notwithstanding her health is quite delicate. Her labors have been duly appreciated by the friends here, as they have fully signified by several tokens of kindness manifested to her; for which we unitedly thank God, and ask him in due time to reward them.

To-morrow we expect to leave for Wyoming, and in a day or two start for home. Having been absent about two months, instead of three weeks, as we expected when we left home, we shall doubtless find quite a package of letters. Some of which should doubtless have been answered weeks ago. I suggest this thought merely as an apology to the friends who may have expected to hear from us, and will only add, that when we return we will endeavor to meet the wishes of the friends, so far as may be practicable. Hope they will continue to write us. And be sure to remember us in their supplications at the throne of grace. Truly yours, my dear brother, as ever, "looking for that blessed hope."

P. S.—Our Post Office address, for the present, is Shongo, Alleghany Co., N. Y.

TRIUMPH OF FAITH.—During an earthquake that occurred a few years since in the South, the inhabitants of a small village were generally very much alarmed, and at the same time surprised at the calm-

ness and apparent joy of an old lady whom they all knew. At length one of them, addressing the old lady, said, "Mother, —, are you not afraid?" "No," said the mother in Israel, "I rejoice to know that I have a God that can shake the world." That mother in Israel still lives in Mississippi, an ornament to the Presbyterian church.

Extracts from Letters.

BRO. REUBEN T. RUST writes from Swanton Falls (Vt.), March 5th, 1851.

DEAR BRO. HIMES:—I would say that I am still looking for the return of that "same Jesus," to gather his tried and tempted children. In this place I find a few faithful children, strong in the faith, giving glory to God that their redemption is so high. They hold their regular prayer-meetings every Sabbath, and last Sabbath Bro. Sornberger preached to them. It was an interesting time. I find that most of the brethren in this region feel it of more importance to make the necessary preparations to meet their coming King, than to be constantly contending about questions on which good men may honestly differ. I have felt that your lot has been a hard one, but at the same time, "faithful is he that hath called you." Think it not strange, brother, concerning the fiery trials which are trying you, but rather rejoice that you are accounted worthy to suffer these things for the truth's sake. I feel firm in the faith, and while from the heaven's above, from the earth beneath, from the roaring sea, and from the nations of the earth, evidence accumulates, like mountains piled on mountains, of the speedy coming of Jesus, O let us be ready to hail the glad day.

BRO. L. OSLER writes from Salem (Mass.), March 11th, 1851:

BRO. BLISS:—I would inform the friends abroad, that the late New England Conference, held in this place, has had a most happy effect on the church and community here. Bro. D. T. Taylor remained with us the Sabbath after the Conference, and gave us two more interesting and effective sermons. Bro. C. B. Turner commenced his labors with us on the Monday following, and has preached every evening since, the interest increasing with the continuance of our meetings. There are several very interesting cases of conversion and reclamation, and there are more than a score who have manifested a desire to have salvation. The truth never had a deeper hold on this community than now. Bro. Turner is still with us laboring for God. I will give details hereafter.

BRO. G. HOGARTH writes from Oshawa (C. W.), March 5th, 1851:

DEAR BRO. HIMES:—I still feel an interest in perusing the contents of the "Advent Herald," notwithstanding the many reports which are in circulation, designed to destroy your character and influence. But I can say that I am thankful, that hitherto those who have enviously labored to attain the editorial chair have been honorably defeated. My prayer is that the Lord may save us from having unjust and unreasonable men at the helm of affairs. Yours, praying, "Thy kingdom come."

BRO. A. CLAPP writes from Hartford (Ct.), March 7th, 1851:

DEAR BRO. HIMES:—I am glad I went to the Salem Conference. It was one of the best meetings I ever attended. The influence of that Conference must result in much good. It will encourage the hearts of our brethren, and make us all feel strong in the blessed work in which we are engaged. I do not see my name published in the "Herald" among the members of the Conference, for which I am very sorry. I think it an honor to be associated with such a noble company as composed that Conference, and desire to have my name recorded among theirs.

OBITUARY.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die." —John 11:25, 26.

DIED, in Sterling, Mass., March 9th, 1851, Mr. HENRY TOLMAN, aged 68. He has left a large family and many friends to mourn his loss. Possessing an uncommonly pleasant and affectionate disposition, he gained the affection of all who were acquainted with him.

"None knew him but to love him,

"None named him but to praise."

In early life he became a Christian, and united with the Free-will Baptists. About 1842 he became a firm believer in the Advent near. His last sickness was very painful and distressing, and he longed to die, to be freed from sorrow and pain. He is gone, and we shall never look upon his beloved countenance again on this earth, but we may hope to meet him on the new earth,

"Where these partings are o'er,

"Where death and the tomb

"Can divide us no more."

His body has been consigned to the dark and gloomy grave, but death and the grave will not long hold him as their victim. How cheering and glorious the hope of the resurrection, when death itself shall die, and him who hath the power of death shall be destroyed.

Hope looks beyond the bounds of time,

"When what we now deplore

"Shall rise in full immortal prime,

"And bloom to fade no more."

M. C.

DIED, in this city, on the 6th inst., MICAJAH WOOD, aged 46 years.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM. WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

TO AGRICULTURISTS, HORTICULTURISTS, AND FLORISTS.

THE following valuable books have just been published by JOHN P. JEWETT & CO., No. 17 & 19 Cornhill, Boston.

Breck's Book of Flowers,

Being a complete guide to the cultivation of a Flower Garden. By Joseph Breck, Esq. Price, 75 cents.

Schenck's Kitchen Gardener's Text Book.

A thorough work on the Management of the Kitchen Garden. By Peter A. Schenck. Price, 50 cents.

A Treatise on Hot Houses,

With their Construction, Heating, and Ventilation. By R. B. Len- chairs, Esq. Price, \$1.

Cole's American Veterinarian,

Or, Complete Farrier. By S. W. Cole, Esq. Price, 50 cents.

Cole's American Fruit Book,

Or, Complete Orchardist. By S. W. Cole. Price, 50 cents.

48,000 copies of Mr. Cole's two excellent books, have already been published. The above valuable books are for sale by the principal booksellers throughout the country.

Five hundred Agents wanted, to sell the above in every State in the Union. Address (post paid) the subscribers. Copies of the above will be sent by mail, when the price is enclosed to the publishers.

[Jan. 22-4.]

GREAT COUGH REMEDY!

Ayer's Cherry Pectoral, FOR THE CURE OF Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THE uniform success which has attended the use of this preparation—its salutary effect—its power to relieve and cure affections of the Lungs, have gained for it a celebrity unequalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full belief that it will subdue and remove the severest attacks of disease upon the throat and lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is their opinion of the CHERRY PECTORAL, may be seen in the following:

Valentine Mott, M. D., Prof. Surgery, Med. Col., N. Y. says: "It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

The Right Rev. Lord Bishop Field writes in a letter to his friend, who was last sinking under an affection of the lungs: "Try the Cherry Pectoral, and if any medicine can give you relief, with the blessing of God that will."

CHIEF JUSTICE EUSTIS, of Louisiana, writes, "That a young daughter of his was cured of several severe attacks of Croup by the Cherry Pectoral."

ASTHMA AND BRONCHITIS.

The Canadian "Journal of Medical Science" states, "That Asthma and Bronchitis, so prevalent in this inclement climate, has yielded with surprising rapidity to Ayer's Cherry Pectoral, and we cannot too strongly recommend this skilful preparation to the profession, and public generally."

Let the relieved sufferer speak for himself: Hartford, Jan. 26, 1847.

Dr. J. C. Ayer.—Dear Sir:—Having been rescued from a painful and dangerous disease, by your medicine, gratitude prompts me to send you this acknowledgment, not only in justice to you, but for the information of others in like affliction.

A slight cold upon the lungs, neglected at first, became so severe, that spitting of blood, a violent cough, and prostrate night sweats, followed and fastened upon me. I became emaciated, could not sleep, was distressed by my cough, and a pain through my chest, and, in short, had all the alarming symptoms of quick consumption. No medicine seemed at all to reach my case, until I providentially tried your Cherry Pectoral, which soon relieved and now has cured me. Yours with respect, E. A. STEWART.

Dr. Ayer, Lowell.—Dear Sir:—I have for years been afflicted with Asthma in the worst form; so that I have been obliged to sleep in my chair for a larger part of the time, being unable to breathe on my bed. I had tried a great many medicines, to no purpose, until my physician prescribed, as an experiment, your Cherry Pectoral.

At first it seemed to make me worse, but in less than a week I began to experience the most gratifying relief from its use; and now, in four weeks, the disease is entirely removed. I can sleep on my bed with comfort, and enjoy a state of health which I had never expected to enjoy.

GEORGE S. FARRANT, Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country.

[Jan. 18-3m.]

THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

Luther and Erasmus.

The following is a translation from a letter of Erasmus with regard to Luther:

"I see now that the Germans are resolved at all adventures, to engage me in the affair of Luther, whether I will or not. In this they have acted foolishly, and have taken the surest method to alienate me from them and their party. Wherein could I have assisted Luther, if I had declared myself for him, and shared the danger along with him? Only thus far, that instead of one man, two would have perished. I cannot conceive what he means by writing with such a spirit: one thing I know too well, that he hath brought great odium upon the lovers of literature. It is true, that he hath given us many a wholesome doctrine and many a good counsel; and I wish he had not defeated the effect of them by his intolerable faults. But if he had written everything in the most unexceptionable manner, I had no inclination to die for the sake of the truth. Every man hath not the courage requisite to make a martyr; and I am afraid that if I were put to the trial, I should imitate St. Peter."

Luther is called an imprudent man. He was such. But was not Erasmus still more imprudent? Where had been the reformation if all men had been like Erasmus? There is an unwise prudence. He that saith his life shall lose it, and he that loseth his life for the sake of the gospel, the same shall save it.

The New Postage Bill.

This law is an odd affair—quite complicated, and quite short of the popular demand; still it is a decided improvement on the old postage law. It diminishes the rates of letters and papers about one half, on an average. It goes into operation on the first of July next. The following are the rates for weekly newspapers:—Under fifty miles, 5 cents per quarter; over fifty miles and under 300, 10 cents; over 300 and under 1000, 15 cents; over 1000 and under 2000, 20 cents; over 2000 and under 4000, 25 cents; over 4000, 30 cents. Weekly papers free within the county where they are published. Papers of less than 1 1/2 ounce, half of the above rates, and papers not over 300 square inches, one-fourth those rates.

THE ADVENT HERALD.

BOSTON, MARCH 22, 1851.

BOOKS FOR SALE AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set of choice and appropriate music.—Price, 60 cts.

POCKET HARP.—This contains *all* the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 3 1/4 cts.

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. *gilt*, \$1.

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By S. Bliss.—Price, 37 cts.

FACTS ON ROMANIA.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming.—Price, 25 cts.

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37 cts.

CRUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 50 bound in sheep; \$1 25 in boards.

EXPOSITION OF THE APOCALYPSE.—By David N. Lord. This work, although containing much that we dissent from, is the best work on the Apocalypse with which we are acquainted.—Price, \$2.

MY SAVIOR: or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ.—Price, 50 cts. *full gilt*, 75 cts.

THE NIGHT OF WEEPING; or Words for the Suffering Family of God.—By Rev. H. Bonar.—Price, 30 cts.

THE MORNING OF Joy; being a Sequel to the Night of Weeping. By the same.—Price, 40 cts.

THE SECOND ADVENT; NOT A PAST EVENT.—A Review of Prof. Alpheus Crosby.—By F. G. Brown.—Price, 15 cts. single; \$10 per hundred.

THE PNEUMATOLIST.—Published monthly, by J. Litch.—\$1 per volume, in advance.

THE AMERICAN VOCALIST.—For a full description of this work, see advertisement on the preceding page.—Price, 62 1/2 cts.

LAST HOURS, or Words and Acts of the Dying.—Price, 62 1/2 cts.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts.

THE CHILDREN'S QUESTION BOOK, with familiar questions and answers, prepared for Little Children of Sabbath Schools, and designed to give them instruction about the Saviour, on his birth, his mission, life, and example—his sufferings, death, burial, resurrection, ascension, and second coming, &c.—Price, 10 cents.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Freble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 75 cts.

ONE HUNDRED AND FIFTY STORIES FOR CHILDREN.—This is another excellent story book, embellished with four beautiful engravings.—Price, 37 1/2 cts.

JEWEELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituaries of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 25 cts.

THE LILY AMONG FLOWERS.—Price, 25 cts.

To Those Indebted to the Office.

You will see by a statement in another column, that a very small portion of those to whom we have sent bills, have responded to the same, and a large number still owe for the past volumes of the *Herald*. The withholding of these will oblige us to be more discriminating in the number to whom we send the paper. Without the receipt of what is due the office, we cannot do justice to ourselves or others. It is our wish to send the *Herald* to all the poor who really wish for it. But this burden should not all be placed on our shoulders. The Church in Newburyport supply the poor in their own limits at their own expense. One brother in Vermont sends the *Herald* in this manner to twenty to thirty persons. This is as it should be. There have been, however, nearly two thousand copies of the last volume sent out from which we have received nothing. The cost of paper alone to send the *Herald* to these is about \$15 per week. The office is not now in a condition to meet this heavy tax, and therefore we shall have to withhold the paper from those from whom we have not heard for a long time. If we discontinue it to any

I long to see that day.

ADVENT HARP.

4. Thatransomed throng of martyrs bold,

O how I long to see;
And hear them sing with joy untold,
That song of victory. O bear me on, &c.

5. From every land, from every clime,

From every shore and sea;
The weary pilgrims of all time,
Safe gathered there shall be. O bear me on, &c.

6. Then haste, thou morn of glory bright!

Eternal day, arise!
We wait and long to see thy light
Illume these darkened skies. O bear me on, &c.

The new rates on letters are—For letters not exceeding half an ounce, under 3000 miles, three cents when pre-paid, or five cents when not prepaid; over 3000 miles, double those rates.

Dangers of Popular Education.

An individual, signing himself a "Westminster Farmer," writing to the "Hamilton Spectator," in Canada, protests against the efforts of the Rev. Dr. Ryerson to extend the benefits of free education in the Canadas, and thus depicts the startling evils which will follow:

"Educating their child is a ready way to increase drunkenness and idleness; they will turn about and say o we are master of you we make you pay for our childer and we can Crows about," a proceeding which he says is "Robbing Peter to pay Paul is an in justice and is built upon a sandy foundation if Comes to a great fault will be the fault of it." The writer concludes his somewhat long communication by requesting the editor "to insert it in a conspicuous place in his wide sequestered paper."

CURIOS CUSTOM.—When Poland was a kingdom, some of its laws and customs were odd enough. When any person was convicted of having slandered another, he was obliged in open court to prostrate himself on the ground, lying between the extended legs of the party whom he had unjustly accused, and there to confess, with a loud voice, that in publishing or asserting what he had asserted against the person then standing over him, he had lied like a dog; and then at three several and distinct times, to bark as loud as he could, after the fashion of the animal he had just mentioned.

The French Academy of Science recently appointed a committee to ascertain the remedial powers of a drug called *cedran*, for the cure of hydrophobia, and other diseases. It is said to have the property of counteracting the poison of the rattlesnake, and all venomous reptiles.

The estimated population of London is set down at 2,206,075—1,032,630 males, and 1,173,445 females.

meetings have been continued for two weeks. There have been eight or ten interesting cases of conversion, and more than a score of inquirers. In addition to this, many have had their minds enlightened concerning the things of the kingdom. A great amount of prejudice has been removed, and we are much encouraged to still hold up the light, and proffer salvation to our fellow men. In behalf of the church here, I would express our thanks to the members of the Conference for the deep interest they manifested while here for our welfare and prosperity. May the Lord reward them. Bro. TURNER leaves here this morning for New York, with the sympathies and prayers of the church here, and of many others in this community."

To Correspondents.

J. DINGLE.—To give your article, would require a reply; and this would anticipate a series of articles we are contemplating on the Jews. We expect to consider the several prophecies respecting Israel, in their chronological order, show the state of the Two and Ten Tribes at the date of each prophecy, show wherein they have been fulfilled, wherein they are conditional, and how they respect the future.

J. B.—We did not give your article, because you advanced no considerations in opposition to our views of the millennium, which had not been repeatedly before given and met. If an editor is a pope for rejecting an article that he judges is of less value to his readers than others which are waiting for publication, what would you call the writer who claims that others must give way for him?

E. SHEPHERD.—Every appointment received, at the office from JOHN COUCH has been given in the *Herald*, without its being requested a second time. Please inform us who made that assertion. J. S. BLAISDELL was credited \$2 from 456 to 508, and you were credited \$1 from 482 to 508.

Indebtedness to the "Herald."

THE following estimate is independent of over 500 copies we send out weekly without pay.

No. of bills sent to persons owing \$2 and over, 777, amounting to \$2446 00

No. of persons owing for vol. 6 at end of the volume, to whom bills were not sent, 895, amounting to \$95 00

Making 1672 persons to be heard from; and due the office for "Herald" at commencement of vol. 7 \$3341 00

Since paid by those to whom bills were sent, 173 persons \$369 00

Since paid on last vol., to whom bills were not sent, 128 persons 128 00

No. of those who have announced their inability to pay, and whose accounts have been cancelled, 89 313 00 810 00

Still to be heard from, 1291 persons owing \$2531 09

On the 15th of March, we discontinued the *Herald* to 182 persons, each owing \$4 or over, to whom we had sent bills amounting to \$734, and from whom we had heard nothing.

And also to 218 free persons, to each of whom we had sent from four to seventeen volumes of the *Herald*, without hearing from them whether it was a welcome visitor, and whose accounts, if charged, would amount to \$1811—making 400 stoppages, to whom the paper has been sent to the amount of \$2,553 without pay.

There are still large numbers to whom we must discontinue the *Herald*, unless we learn whether it is sufficiently prized by them to make it advisable to subject the office to the expense of sending it.

BRO. HIMES will not be able to comply with the numerous calls from Vermont during his present tour; he will endeavor to do so at a future time. He is sorry that he cannot visit Montgomery at this time, as duties require his presence at home after his present published engagements shall be fulfilled.

BUSINESS NOTES.

I. H. Smith—We do not have that work for sale. To get it, you will have to write the publisher.

W. A. Fay—We cannot send the books by mail till July, without cutting off the covers. Shall we do so, or wait?

G. W. Clement—The \$2 sent last July was credited by mistake on the book to M. M. Clark. We have now charged it to M. Clark—it pays him to 508. Deducting this from the account of M. M. Clark, he is then paid only to 493, but we have credited him to 508.

J. W. Bailey, D. Brooks, J. Files—Have cancelled, and will continue.

L. Curtis—The money was received, and the paper sent to U. Curtis.

J. H. Morgan—We have none of the Bibles you describe, and do not know where they can be obtained.

J. G. Hook—Books sent the 15th by Cheney's express.

T. Smith—By some oversight, the names you speak of were not entered on our books for the C. H. We have now done as directed, and credit them to No. 60, end of next volume.

T. Huntington, \$1 and books—Have balanced the acc't.

S. G. Matthewson—Sent books the 17th to W. Winestad.

J. Colross—Sent books the 17th by Thompson's express.

B. Perham—You were credited \$1 in Feb.

DELINQUENTS.

If we have by mistake paid any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

ASA NEWTON, Gaysville, Vt., stops his paper, owing 700

LUTHER JONES of Greenville, R. I., stops his paper by the Postmaster, owing 700

THOMAS ROBINSON of Windham, Ct., stops by Postmaster, owing 800

PHEBE WATSON of Grotton, Mass., do do do 100

BENJAMIN ONTHANK of Marlboro, Mass., do 700

Total delinquencies since Jan. 1st, 1851, 102 88

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

J. J. Mackenzie 500

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

Bro. L. D. Thompson will preach in Hampton Sabbath, March 23d; Sauchester, 23d; Concord, 26th; Piermont, 27th; Lake Village, 28th; Meredith Centre, 31st, where Bro. Perkins may appoint; Piermont, second Sabbath in April; Strafford, Vt., the third, and Cabot, Vt., the 4th.

Bro. S. W. Bishop will preach at Templeton, Mass., Sunday, 23d; Irving, 24th; North Leverett, 25th; South Belchertown, 26th; Brimfield, 27th; Southbridge, 28th; Arlington, Ct., Sunday, 29th—each, except Sundays, at 7 p.m.

Bro. Ira W. May will preach in Middletown city, Ct., March 24th; New Britain, 25th; Hartford, 26th; Springfield, 27th; Westfield, Mass., 28th; Hadlyme, 29th and 30th; Springfield, 31st; Granby, 2d; Northfield Farms, 3d; Vernon, Vt., 4th; Jamaica, 5th—each, except Sundays, in the evening.

Bro. Edwin Burnham will preach in the Advent Chapel in Hartford, Ct., the first Sabbath in April.

Bro. P. Hawkes will preach in Fitchburg evening of the 21



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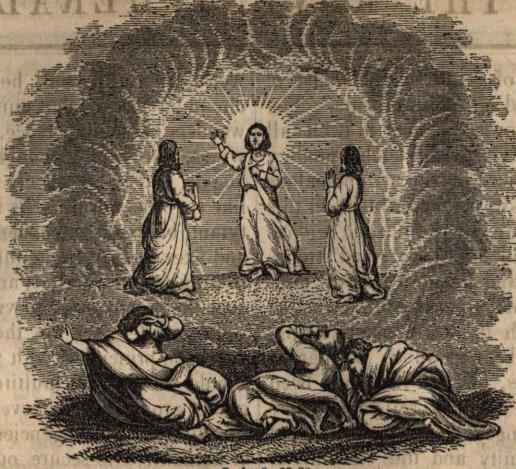
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ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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A PETITION TO JESUS.

The following is from the *Pittsburgh Catholic*, in which paper it appears as a prayer addressed to the mother of our Saviour. We have taken the liberty of altering the first two lines, and substituting the words Jesus and Saviour for Mary and mother, so as to render the verses more in accordance with the theology of those who prefer to worship the Creator rather than the creature.)

O! Jesus, my Saviour, I bow before Thee,
With kindness and pity look down upon me;
The waves beat around me, the heavens are dark,
And wild tempests gather around my frail bark.

Each moment fresh dangers encompass my soul,
As wave upon wave in dread majesty roll;
No star in the heavens to guide or to light
My course through the ocean in sin's gloomy night.

As thousands are sinking beneath the dark wave,
O! Jesus, my Saviour, O! wilt thou not save
Thy child, without compass or pilot to steer,
The sport of each passion, the victim of fear?

Yes, lo! I behold in the distance afar,
The gold-streaming ray of the bright Morning Star,
As onward it beckons still brighter it seems,
And darkness and tempests fly fast from its beams.

Hush'd are the billows, and calmly they sleep,
As smoothly my bark glides again on the deep;
The Star of the morning illuminates my way
To the home of the blessed, the regions of day.

Earth Not Your Rest.

BY REV. J. CUMMING, D. D.

"Jerusalem, my happy home—
Name ever dear to me;
When shall my labors have an end,
In joy and peace and thee?"

"Arise ye, and depart; for this is not your rest."—Micah 2:10.

In words that have found an echo in every heart, and are implied in every chapter of the Bible—this world, even in its sunniest spots—in its loftiest, its most favored, or most sheltered positions, "is not your rest;" that is, it cannot satisfy that great soul that constitutes the man—it cannot meet its deep wants—it cannot satisfy its strong instinctive yearnings—it cannot constitute that foundation on which you can repose with conscious security, and say, "Here I am satisfied, and here I will rest." It is my object in these remarks to show that the rest of the soul is not in this dispensation. God himself tells us, this world is not our rest. He says: "Set your affections on things above." "Lay not up for yourselves treasures which moth and rust may consume, and thieves break through and steal." "Labor not (that is, not so much) for the bread that perisheth, but for that which endureth unto everlasting life." He tells us again, that here we have no continuing city, nor place of abode. God saw that man's tendency would be to glue his affections constantly to the world; and therefore He has made it the tendency of his providence to detach the affections of his own from the world, on which if they be fixed, the soul that so fixes them shall perish with the world. In all the representations that are given us of this world, and of our state in it, we are led to see it is not our rest. It is spoken of as a journey: men usually long to get over a journey, and to be at home. It is described, again, as a battle: men usually desire that the battle should be finished, that the laurels may be worn. It is illustrated by a voyage: and we desire that the tempest may soon cease to whistle in our ears, and the waves to toss us, and that we may reach the quiet and sheltered haven. The sailor feels not at home on the restless deep; the soldier has no sense of a home amid the clarion and the trumpet, and the sounds of battle. The creation itself is too poor to enrich man: the universe is too small to fill the capacities of man's great soul. We were made for something greater, richer—more glorious than sun and moon, and stars,

and earth, and all things created: for the vast and beauteous world was made for us, not we for the world. What is the natural course and pursuit of every unconverted man? He is seeking rest somewhere. Like the dove, he has gone forth from the ark, and he wants to get some foot-hold in the heights or in the depths, in sunshine or in shadow, on the land or amid the seas, where he can find perfect rest; but, from Solomon to Socrates, and from Socrates to Alexander, and from Alexander to Napoleon, and from Napoleon till now, no spot has been found in the height or in the depth where he can say—"Now I am satisfied."

Man has tried all things: the soul has set its heart upon wealth; it has resolved to realize a fortune. Sometimes it has succeeded, and has made a great fortune; but it has heard, in piercing disappointment, from the very treasures it has accumulated: "Whoso drinketh of these waters shall thirst again." "I take wings (say riches), and fly away; and if I remain, God will give you wings and take you away." Man's soul has set its heart upon pleasure: it has given licence and reign to every sensual appetite and indulgence; but what has been the result? He has only increased the fever that he tried to allay; he has drunk of the cup, and found it most sweet, till he came to the bottom, where he discovered there were dregs there so bitter as to make the whole nauseous and distasteful. The soul has sometimes set its heart upon fame: it has tried to be echoed throughout the wide world,—though a more pitiable spectacle is not to be found on earth than a man who is seeking to have great fame; who is searching every column of the newspaper to see if he can find a paragraph that will praise him; who looks into every man's face for a smile of approval; who listens to every trumpet, whether royal or plebeian, if he can but catch the sound of his own name amid its notes. Poor man! he is seeking honor from shame, dignity from degradation, glory from the very dust on which he treads! There is no rest there. The soul has fixed its heart, too, upon great elevation: it has sought to be raised to some lofty pinnacle; to sit and enjoy itself, as it were, under the shadow of some imperial throne. The despot of whom we read in Daniel, shows that often "Uneasy lies the head that wears a crown."

The events of the last two years teach us that the turrets and pinnacles of the social fabric are first struck down by the lightning, or upheaved by the explosive earthquake that breaks forth beneath them. And a great king, one who had loyal subjects—who had much wealth, who had upon his countenance what crowns cannot give—the sunshine of the favor of his God—felt a throne to be so unsatisfactory, and all its pomp and splendor so unsuitable to the great wants of the great soul that sat upon that throne, that that monarch prayed—"O that I (monarch as I am) had wings, that I might flee away and be at rest!"

These, then, are just the mistaken struggles of man's soul to find rest. Often have I noticed this—and the longer I think of it, the more I am impressed with its truth—that it is the evidence of the fall of man's soul that it seeks satisfaction from anything created; but it is the evidence of its aboriginal grandeur, that it never can get satisfaction from anything created.—Until it finds the true rest, it feels itself an exile, still wandering in the desert, going into successive tents, fancying it has found a home, till the wind blows each away, or the storms rend all to pieces. The soul of man parched with thirst, seeks for some stream it thinks it sees sparkling in the distance: it pursues it; weary and exhausted, it comes to it, but finds it is only the *mirage*—the burning sunbeams reflected from the burning sand; the aggravation of its thirst, and the paralysis of effort! Naked, the soul wants to be clothed, as Eve and Adam felt in Paradise. It has not found that raiment which alone is white and clean;—that righteousness which can alone clothe it: it seeks the nearest raiment, even if it should be rags, or the fig-tree leaves, rather than to remain naked. Torn from its centre, its only fountain, God, it

yearns and longs for satisfaction, but cannot taste it. It finds its fountains to be cisterns, and its cisterns to be broken cisterns, that will hold no water.

All this, then, is teaching us the truth that was uttered no less than two thousand years ago, that neither this world nor anything that is in it is our rest; and at this point, may I not intimate what this teaches? If this be the universal experiment, and if these be the universal results, should we not think of looking above the world for something better? Should we not try to rise above all that is seen, and thirst for that living water which God has promised, and which alone can remove the aching void, satisfy the parched thirst, and give that peace to the soul which passeth all understanding?

In the next place, let me notice that God teaches this truth—to his people, and to all who will hear, by his own dispensations. Those on whom you leaned, and to whom you looked up, whose shadows did not darken, but lighten, your threshold and your fireside, are taken away; as if to tell you, that the scenes you thought perpetual were dissolving views; that the flowers that bloomed so beautifully, and that you thought would bloom and yield their fragrance in winter as well as in summer, were all rooted up, or to be turned to corruption and decay. Change, vicissitude, experienced every day, and experienced in all circles; fears within and fightings without; the weary days and weary nights; the restless invalid—his thankful look for patient ministry; the delight felt by him that ministers to him in being able to mitigate his sufferings;—all these things teach us we are in a world of sin, of vicissitude, of uncertainty, and change; and that it is not, it cannot be, a rest for that soul that covets and was made for the infinite and eternal.

God teaches us the very same lesson, by the success that attends our exertions. As long as we see wealth dazzling in the distance, we think if we could only reach it, how happy we should be; but the instant that we are successful in the pursuit, and possess the wealth, we find we have exaggerated its splendor. We think, when we see a rich equipage, how easy, and how comfortable, and delightful it would be, if that carriage were ours! We attain it; and it feels to us, as soon as we are accustomed to its use, not one whit easier or better than the most ordinary vehicle that we had before. In fact, we find that possession takes away one-half the charm of that which we so thirst and long for. The brilliant promise ends in very poor performance. Have you not found, if I speak to any who have been prosperous in this world, that the care and the trouble of keeping money is almost greater than the care and trouble of earning it? God would thus teach us by our success what we fail to learn by our failure, that there is nothing in the world that can satisfy man's soul, and give it rest. Who has not felt it far less easy to sit on a very lofty pinnacle than on a very humble and lowly one? In short, is it not the experience of the most successful amongst us, that the passions are quenched by indulgence—that the gilding of the world's toys wears off soon after we have used them—and that the sound of flattery, which, in the distance, was so musical, and the tones of which we were so anxious to catch, becomes hackneyed and wearisome by repetition? Neither in the height nor in the depth, neither in wealth nor in poverty, is there anything that can be a rest, and stay, and satisfaction to man's growing and unsatisfied soul.

But we learn the very same lesson by the experience of others. Ask Ahab, and he will tell you, that, though he had a kingdom, he could not be satisfied without Naboth's vineyard. Ask Alexander, and if he could speak, he would tell you, that, though he had conquered the world, he could not be satisfied unless he could be moved into another world, in order to conquer it. Ask those who have risen to the highest position of social life, and they will tell you, that they are not one whit happier than when they were in lower stations. I am

inclined to think, that the man who works hard for his daily bread, and gets it, and owes no man anything, is happier than the greatest man who has inherited a splendid fortune, and does not well know how to make a good use of it. Ask, then, I say, riches, if they can make you happy; and if riches speak honestly—if Mammon will speak truth, he will tell you—"I am clay, I am thorns; I take wings and fly away; and, if I stop, you will get wings and be taken away from me." Ask renown, ask rank, ask power; and, if they speak honestly, they will tell you, that the higher the elevation, the broader is the shadow. You will find the lower grade unsatisfied, ever treading on the heels of the upper; that the servant wants always to be a master; the master, when he is made so, always to be rich; and, when rich, he wants still to be honored by some dignified title; never satisfied; ever looking for the satisfaction which is not to be found in anything we can possess. Sages have lent all their wits to discover this mysterious spring of satisfaction, and they have failed; poets have strung their lyres with their heart's strings, if peradventure they could sing it, and they have failed; and the universal experience is—rest is an exotic: it is not an indigenous plant; it does not grow in this cold and wintry climate, or on this dry and barren sand;—it is the fruit of the tree of life. It is to be had; but it is to be had in a way that I will afterwards point out,—the earnest of it now, the full realization of it hereafter.

But we have also the testimony of our own reason, that this world, with all that it contains, cannot be a rest to man. Reason alone may show you, that the transient never can be a meet satisfaction to the eternal. That which can only last me for two days, cannot be permanent sustenance for me. That however good, which can only accompany me a little way, cannot suffice me for all my journey. Reason itself will show you, that the material world never can come close enough into contact with the immaterial soul in order to give that soul, the repose and satisfaction that it needs. In short, reason intimates, that there can be no rest till the mind is emancipated from its shadows; till the heart is dispossessed of its demoniacal passions: till the conscience is relieved from random laws, and handed over to the sway of the great Legislator, and feels within it, erected in all its glory, the kingdom of right and wrong. The soul always outgrows everything that it gets. Just as sure as a boy will outgrow the clothes that he wears, so sure man's soul outgrows everything that it now has. Who does not feel, if he watches his own soul, that his mind is growing? However defective my own mind may be—however weak, I am perfectly conscious that it grows. I could not preach to-day the sermons that I preached five or six years ago; I should be ashamed of too many of them. I feel growth, progress, development in mind, as well as, I trust, in heart and in grace. If any one will watch his own mind, he will see that the things that seemed very grand a few years ago appear very childish now; that the soul, in short, is in no respect like the body. The body, at the age of twenty-five or twenty-six, becomes stationary—has reached its growth; but the soul has no culminating point but the throne of God. The orbit of the soul vaults from the earth into the heights of the sky, and an angel's wing cannot follow it: it defies our grasp, and goes beyond our range: it is the greatest thing upon the earth except God; there is nothing higher, nothing nobler.

But not only does reason teach us that there cannot be rest for the soul here; but those foretastes that God frequently gives his people upon earth—his own people, I mean—those who are truly converted people—are to us evidences that this world is not our rest. If you are Christians, there are moments when, you cannot tell why, the heart dilates and throbs, as it were, under the touch of the paternal hand of God. There are times, you know, when there is a calm, a peace, a repose that the world cannot give, and the world cannot take away. And

what is this? Just what the Bible calls the earnest of our inheritance. Never forget that heaven is not an ultimate state into which man is pitched: but the maturer, brighter, fuller development of that state which has begun in the individual heart. If heaven do not begin in your heart you have no reason to expect that you will be in heaven. It is a thing within us before it is a thing without us. Joy first enters into us; then, afterwards, we enter into joy.—Now, those foretastes, or earnest of happiness, that God gives his people here below, are evidences that this is not our rest. They are, if I may so speak, a few flowers, in all their fragrance and their beauty, gathered from the paradise of God, transmitted to his people upon the earth; that, smelling that fragrance which God's breath has given them, and gazing upon those tints which God's smile has shed on them, they may long for an abundant entrance into that heavenly inheritance. The happiness that God's people feel on such occasions, consists of, if I may so speak, a few snatches of heavenly harmonies vouchsafed to mortal ear, in order that they may long for that time when they shall join in the eternal jubilee. There is momentary view, as it were, the lifting of the curtain for a minute, the allowing of the soul to see beyond that curtain, those hours which, like the hours upon the sun-dial, are measured only by sunshine, and of which there shall never, throughout eternity, be an end; like the clusters of grapes which the children of Israel saw, earthen and pledges of the riches, the fulness, and fertility, of that promised land into which they are marching.

This world was not meant, in any sense, to be our rest. God tells you it is the nursery in which the heirs of God are trained; it is the gymnasium in which our moral and spiritual powers are developed; it is the battle-field on which, as Christ's soldiers, we fight for victory; and to take it for a rest is to mistake it altogether, for it was never meant to be so.—(To be continued.)

He that Cometh to God must Believe that He is.

The existence of God is the fundamental doctrine that forms the basis of all religion, without which there could be no distinction between vice and virtue, and the noble being capable of actions so distinguished must sink down into the dark abyss of annihilation. Such is the nature of this truth that it derives evidence from every object in the vast universe of being, and from all the particular dispensations of Divine Providence, and evidence such as must be clearly seen and felt by all his reasonable creatures. The Almighty Creator, in all that he does, both in the kingdom of nature and of grace, does not merely bring about the accomplishment of his own all-wise and gracious purposes, but at the same time leaves such bright impression of his glorious skill upon his performances as will render inexcusable *all* that do not recognize his eternal power and Godhead. If then we would gather in the abundant evidence that lies all around us, we must go wherever the Divine agency is exerted; and it is exerted in *every* object and at *all* times.—There is here such an accumulation of evidence as to infix irresistible conviction in every mind, and that this truth should be derived by a reasonable being is such a perversion of the powers of his understanding as can only be accounted for upon the supposition that in his conscience there is the sense of guilt, and in his heart a secret desire that his doctrine might be true.—There is a wretched disagreement between the convictions of his understanding and the desires of his heart. The royal Psalmist, or rather the revealing Spirit of truth which inspired him to give a standing description of the foolish atheist, says: "The fool hath said in his heart there is no God." The expression means that he first *wishes* it—that he secretly *desires* it in his corrupt heart. Before he can reach this climax of absurdity, he must take to himself the whole armor of Atheism, and with the weapons of death and destruction he must contest the point, not with an individual—not with a nation—but with the whole human race of rationals; he must drown all the loud voices that come in from every point of the mighty universe around him to remonstrate against his madness; he must force his way through the accumulating testimony of the past ages of the world; he must debase every noble desire to this little now of time, and smother every aspiration heavenward; and upon this unnatural victory over all that is good and noble, we may suppose him to hear the last groan of perishing humanity, and to observe the extinction of the faintest spark of hope with a secret satisfaction, as he looks out upon the dark drapery of the heavens hung around with sackcloth to solemnize the obsequies of a ruined world. The triumph of Atheism is a triumph over all religion—all that is lovely—all that is desirable—all that is to be hoped for—all that is harmonious in the universe; and such a one as might properly be

graced with images of death in the midst of agonizing groans and unavailing tears. The Atheist is a character combining in itself all the elements of depravity, and is such a prodigy of evil, a monster born in sin, an anomalous something that makes its appearance in this beautiful world like an envoy from the regions of hell, to spy out the lofty towers and strongholds that religion and humanity have built around us. Like his great master, he walks up and down through the earth like a living, moving sepulchre, before whose pestiferous breath life itself dies, and all that has been made lovely and beautiful by religion withers away; or like an angry volcano, surcharged with the fires of enmity and the elements of ruin, he rears his terrific form aloft and sets his mouth against the heavens, as if with one blast of his burning sarcasm he would reduce all back again to its primitive nothing. To portray all the fearful absurdities of the Atheist would require the most fruitful genius, with his pen dipped in gall, and then with all the figures, images, and metaphors which language can afford, and the most magnificent hyperbolical expressions placed one upon another, he could not rise sufficiently high in his description to convey to others a comprehensive view of the awful universal destruction to which his principles tend. He is a perfect specimen of immodesty and rash presumption. With what shameful confidence can he stand up single-handed against the world—against all mankind—and that not in a light and trifling matter, but in one that involves in the deepest disgrace all the successive generations of men. But where there is no sense or reason there can be no shame. But there is the most consummate folly, inconsideration, and bold presumption in his pretensions. What hope can he have of success? Can he hope by a sarcastic sneer to make all reasonable men give up all claims to humanity, and demean themselves to a level with the brute, or to remove impressions that have been held sacred and inviolable, and that have been transmitted through so many generations down to the present time? Can he expect to banish all religion out of the world? Can he by a derisive laugh induce men to give up their hopes of immortality? And would he do all this after denouncing the voice of reason and all distinctions between right and wrong? What rashness! what presumption!! what foolishness!!! 'Tis but the strugglings of a vain impotency against the omnipotence of truth; 'tis like the small dust of the balance weighed against the universe. The insignificant form of Atheism raises up its microscopic dimensions in the midst of this magnificent framework of Nature—this beautiful starry hall, where light and truth flash conviction from every point; but it is lost in the universality of that splendor which the Creator has left on the works of his hands—it sinks into a kind of nothingness in the midst of all this immensity of glory and excellence around it, and its feeble murmurings are drowned in the harmonious concert of voices that come from every object which the Universe calls up for the vindication of her Creator's cause. All those innumerable orbs that glitter in the mighty concave of the heavens, as they wheel their prescribed courses in silent majesty above our admiring gaze, with the eloquent addresses that fall upon the listening ear from the rolling ocean, as it murmurs along the sandy beach—the solemn tones of the responsive thunder—the sighings of the gentle breeze, or roar of the tempest in the grove; all unite in a divine harmony to spread this truth through earth and skies—the hand that made us—the power that upholds—the wisdom that controls us—is Divine; while from the loftiest intelligence that kneels before his throne, down to the insect that revels in a sunbeam, his immeasurable goodness extends to all—in the immensity of which the whole creation is lost and swallowed up. Infinite goodness and supreme wisdom have garnished this temporary residence of man with exquisite beauty, and arranged the furniture of this lower world in exact order, and then proceeds to introduce his royal guests into this superb palace, that they may have some impressions of his admirable skill, the exuberance of his goodness, and of the riches and glory of his mighty empire. All this immeasurable expanse of light—the highly ornamented tapestry of heaven that curtains round this world—yon vaulted roof dyed with heavenly blue and set off with starry gems so grand, so attractive, that the eye never tires in its upward gaze—this earth, carpeted with green and diversified with shady groves and flowery fields, combine together to make up the magnificent scenery of heaven and earth; and how much brutal stupidity must enter into the character of that unbelieving rational that can live in the midst of all these grand exhibitions of grandeur, power, and wisdom, without an eye to see or a disposition to recognize the great Original and Lord of all. Standing in the midst of this splendid starry hall, he gazes round upon all that is lovely, like the unconscious brute. With an intellectual energy sufficient to bear him from

world to world, until he stands out upon the circumference of the universe to look over the wonders of Omnipotence, he folds his mighty wings, unwilling, though able, to soar with angels, and is perversely ambitious to grovel like the vile worm. His infidelity, like a stern tyrant, binds all the noble powers of his spirit, and fixes its destiny to this little now of time; it brutalizes his desires, and spreads a dark pall over the most beautiful visions of immortality.

But while such are the awful tendencies of Atheistic principles, with what emotions of joy should we hail the multitude of evidences that gather around us from every department of Nature like so many agencies to defend the cause of humanity, to secure our hopes, to preserve the harmony of the universe, and to circulate the blessings of religion through every part of our world, until every mind is enlightened, every heart purified, and all eyes opened to see the magnificent creation resting in the hands of the great Creator, and moving with unerring precision in the way which he has pointed out in infinite wisdom; then shall his being and rights no longer be contested by blind unbelief, and long after the overthrow of all the varied forms of error, the tribute of the regenerated nations of the earth embodied in song shall ascend to heaven in such melody as shall only find a kindred response from those voices before the throne, as they harmoniously proclaim, "Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created."

Pittsburgh Christian Advocate.

The Rabbins say, God employed the power of answering this number to perfect the greatness of Samuel; his name answering the letters in the Hebrew word, which signify 7: whence Hannah, his mother, in her thanks says, "that the barren had brought forth 7." Solomon mentions 7 things that God hates, and that the sluggard is wiser in his own conceit than 7 men that can render a reason. The house of wisdom in Proverbs had 7 pillars. The vision of Daniel was 70 weeks. The fiery furnace was made 7 times hotter for Shadrach, Meshach, and Abednego. Nebuchadnezzar ate the grass of the fields 7 years, the elders of Israel were 70, the blood was to be sprinkled before the altar 7 times; Naaman was to be dipped 7 times in Jordan; Apuleius speaks of dipping the head 7 times in the sea for purification. In all solemn rites of purgation, dedication, and consecration, the oil or water was 7 times sprinkled. Out of Mary Magdalene were cast seven devils. The Apostles chose 7 deacons. Enoch, who was translated, was the 7th after Adam, and Jesus Christ the 77th in a direct line. Within the number are connected all the mysteries of Apocalypse revealed to the 7 churches of Asia; there appeared 7 golden candlesticks, and 7 stars in the hand of him that was in the midst, 7 lamps being the 7 spirits of God, the book with the 7 seals, the lamb with 7 horns and 7 eyes, 7 angels with 7 seats, 7 kings, 7 thunders, 7 thousand men slain, the dragon with 7 heads and 7 crowns, the beast with 7 heads, 7 angels bringing 7 plagues and phials of wrath. There are, also, numbered 7 heavens, 7 planets, 7 stars, 7 wise men, 7 champions of Christendom, 7 notes of music, 7 primary colors. Perfection is likened to gold 7 times purified in the fire. Anciently a child was not named before 7 days, not being accounted fully to have life before that periodical day; the teeth sprung out in the 7th month, and are shed (renewed) in the 7th year, when infancy is changed into childhood. At thrice 7 years the faculties are developed, manhood commences, man becomes legally competent to all civil acts; at four times 7 a man is in full possession of his strength, at five times 7 he is fit for the business of the world; at six times 7 he becomes grave and wise, or never; at 7 times 7 he is in his apogee, and from that day decays; at eight times 7 he is in his first climacteric, or year of danger; and at ten times 7, or three score years and ten, has, by the royal prophet, been pronounced the natural period of human life; and the 7th thousand year is believed by many to be the Sabbatical thousand, or Millennium, and on the 7th day God rested from his labors, after creating the heavens and the earth.

The Number Seven.

The holy number *seven* figures largely both in the Old and New Testament. The following extract from an old paper presents an interesting compend of the connections in which it is used in *holy writ*:

On the 7th of the 7th moon, a holy observance was ordained to the children of Israel, who feasted 7 days and remained 7 days in the tents; the 7th year was directed to be a Sabbath of rest for all things; and at the end of 7 times 7 years commenced the grand jubilee; every 7th year the land lay fallow; every 7th year there was a grand release from all debts, and bondsmen were set free. From this law may have originated the custom of binding young men to 7 years' apprenticeship, and of punishing incorrigible offenders by transportation for 7, twice 7, or three times 7 years.—Every 7th year the law was directed to be read to the people. Jacob served 7 years for the possession of Rachel, and, also, another 7 years. Noah had 7 days' warning of the flood, and was commanded to take the fowls of the air into the ark by sevens, and the clean beasts by sevens. The ark touched the ground on the 7th month, and in 7 days a dove was sent out, and again in 7 days after. The 7 years of plenty and the 7 years of famine were foretold in Pharaoh's dream, by the 7 fat and the 7 lean beasts; and the 7 ears of full and the 7 ears of blasted corn. Miriam was shut up 7 days to be cleansed of her leprosy. The young animals were to remain with the dam 7 days, and, at the close of the 7th, to be taken away. By the old law man was commanded to forgive his offending brother 7 times; but the meekness of the last revealed religion extended his humility and forbearance to seventy times 7. "If Cain shall be revenged 7 fold, truly Lamech seventy times 7." In the destruction of Jericho 7 priests bore 7 trumpets 7 days. On the 7th they surrounded the walls 7 times, and, after the 7th time, the walls fell. Balaam prepared 7 bullocks and 7 rams for a sacrifice; 7 of Saul's sons were hanged to stay a famine. Laban pursued Jacob 7 days' journey. Job's friends sat with him 7 days and 7 nights, and offered 7 bullocks and 7 rams as an atonement for their wickedness. David, in bringing up the ark, offered 7 bullocks and 7 rams. Elijah sent his servant 7 times to look for the cloud; the ark of God remained with the Philistines 7 months. Saul was ordered by Samuel to tarry at Gilgal 7 days; the elders of Jabesh requested Nahash the Ammonite 7 days' respite. Jesse made 7 of his sons pass before Samuel; the men of Jabesh Gilead fasted 7 days for Saul. The Shunammite's son raised to life by Elisha, sneezed 7 times. Hezekiah, in cleansing the temple, offered seven bullocks, and 7 rams, and 7 he-goats for a sin offering. The children of Israel, when Hezekiah took away the strange altars, kept the feast of unleavened bread 7 days. King Ahasuerus had 7 chambermaids, 7 days' feast, sent for the Queen on the 7th day. Queen Esther had 7 maids to attend her; in the 7th year of his reign Esther is taken to him. Solomon was 7 years building the temple, at the dedication of which he feasted 7 days. In the tabernacle were 7 lamps; 7 days were appointed for an atonement upon the altar; and the priest's son was ordained to wear his father's garments 7 days. The children of Israel ate unleavened bread 7 days. Abraham gave 7 ewe lambs to Abimelech as a memorial for a well. Joseph mourned 7 days for Jacob.

Departure of the Soul from God.

Nearness to God and uninterrupted communion with him, is a state approximating toward that of heaven. It is a delightful state, although ever in this world a state of much labor, because without labor no sinful man can get or keep near to God. The soul that has once enjoyed such a state remembers its happiness, and says:

"Where is the blessedness I knew
When first I knew the Lord?
Where is that soul-refreshing view
Of Jesus and his Word?"

It was a state in which the eternal realities of God's Word abode around the soul like great mountains, or visited it like Jacob's angels,—a state in which the eye of the mind was always open upon the great things of eternity, and the heart heard as it were the ringing voices from heaven to its affections, Come up hither! It was a sweet and blessed life, with all its solemnity, for the saint who lived thus; for it made him fervent and powerful in prayer; it broke the power of every temptation; it made God's Word like an electric telegraph to the soul.—The Spirit breathed upon the Word, and brought to his innermost experience, and made it like a chariot of flame to his whole being. His sense of eternal things kept him at the foot of the cross, throwing himself daily, and with weeping earnestness, upon the mercy of his Saviour. He ran to Christ as his only shelter, refuge, life.—He felt the value of the soul, and often the words of his Redeemer rang in his ears like a trumpet, amid his busiest occupations: "What shall it profit a man if he gain the whole world and lose his own soul?" It seemed to him as if some invisible power had touched the pleasures and pursuits of life, as in fascinating garb they came toward him, and reduced them to ashes;—as if a wand had been put out of heaven to paralyze the enchantments, and beggar the riches, and strip to withered ugliness the gay deceptions of a world lying in wickedness.

And he felt his dependence on the grace of Christ. He would have given more for a little daily heartfelt addition to his knowledge and his love of Christ than he would for all riches. His care was to avoid sin, to keep in the light of God's countenance, to have more of his Saviour's presence, a deeper, more solid, permanent experience of Christ's saving mercy and loveliness to his soul. He earnestly pleaded

with God to keep up the fire in his heart, and to make it burn more brightly. Day and night he sought for a nearer, more heavenly, more unchanging, more attractive manifestation of Christ to his soul. His heart was tender and his conscience quick. His spiritual sensibilities were keenly alive, true and delicate. A little sin cost him much suffering. The decays of love distressed and grieved him. The candle of the Lord shined upon him, but the more he saw of that divine light, the smaller seemed to himself his own attainments, and he so longed for more light and more life, and so strove after it, that the strength of the passion to accumulate made it seem sometimes as if he had no light and no life at all. He was almost a miser of divine things, though he always longed to impart them to others, and endeavored to enrich others as well as himself. This was his life and faith.

But can a man whose soul has been so filled with the light and power of divine things, wander away from God, and get into darkness?—Can a heart so irradiated and raised by divine grace become insensible to it? Oh, with what bitterness of gloom and grief does many a soul, wandering from God, make answer to it in the affirmative! And every wandering soul says that the departure from God was gradual; that it began in little things, that it led to great ones; that it began in the midst of light, sensibility, warmth, and led into darkness, hard-heartedness and coldness. What a difference? What an amazing gulf between the position of a heart that sees God, and one that sees him not; of one that thinks of him with delight, and one that regards him only with gloom and terror.

The same heart? Is it the same heart that can make its existence so different in one year and another year? The same heart that can at one time be near to God, and at another time far from him, with such a gulf between, that in the persons on one side and on the other of it, it would be difficult to recognize the elements of a personal identity? A gulf so wide, and an experience so diverse, that to re-cross it and get on the other side of it, and adopt again the blissful habits of spiritual life and purity, would be as a new creation, or as a sun rising on midnight, or as a transition from the sleep of the grave to another existence! Even so, the same, self-same heart, in which the bare fact of absence from God or nearness to him may constitute all the difference between a gloom like that of hell and the light of heaven. A soul sensitive to spiritual things feels this difference, even in a world of probation, even in a world where hell cannot be experienced nor heaven known, except in the prophecy and anticipation of the last by the light of God's countenance and the peace which passeth all understanding, and of the first, in the anguish of the fires of a remorseful conscience.

Yes! it may be the self-same heart, the experience of which in departing from God, after it has once enjoyed his blissful presence, is as that of a traveller hurried from the soft air, the clear skies, and the rich verdure of the tropics, to the icy mountains and dread tempests of the poles. And if there can be such a difference here in this world, where realities are but foreshadowed, and so imperfectly developed, and where the consequences of sin and of the abandonment of the soul by God are known but in partial anticipation and forewarning, what must be the gulf of separation in the eternal world, between the soul that knows God, and the soul that knows him not! The same soul, even in this world, in these different experiences, of nearness to God, and departure from him, is rather like two souls, one of which is in paradise, the other in woe. The language of the simple, unostentatious poet of our most familiar hymns is none too strong:

“ ‘Tis paradise if thou art here;
If thou depart, ‘tis hell!”

But the heart may have wandered dreadfully from God, and may be all prepared for wretchedness whenever it wakes up to see and feel what it has been doing, and how God is gone, and yet may for the present be altogether insensible to the guilt and misery of it. It is just like a man whose eyes have been bandaged, and he carried away out of the light into a dark dungeon, filled with doleful spectres, which of course he cannot see so long as the bandage is over his eyes; but as soon as it is taken off, instead of seeing the pleasant light of day again, he will see nothing but those frightful spectres. Many, it is to be feared, are the hearts now wandering from God, in which conscience is very much asleep: all religious duties, if attended to at all, are engaged in without zest, earnestness or delight; the world, and its little eating cares and its great consuming passions, are in the chambers of the heart—in every corner of it, so that there is no room for God. And the heart, being attentive to what is in it, and around it, and occupied for a little season like a child with toys, thinks now of almost nothing else. When this gets to be a habit, then comes a deep and dreadful insensibility to God and divine things. Then prayer becomes a task,

and the performance of it a formality, and it is restricted to a few moments, and those few come round perhaps irregularly, and sometimes, possibly for days, alas, for whole days, the soul may not visit God. Is this possible? Perhaps thou thyself art the man!

Independent.

Spiritual Theft.

“ Will a man rob God? ”—Mal. 3:8. What a startling, solemn interrogation! Is it possible? Can he be so ungrateful? What! rob the best of fathers, the kindest of friends, the most generous of all benefactors?

How daring! To rob a Being so high and sacred, whose dignity and glory so much enhance the offence. To steal from a man is injustice; but to steal from God is sacrilege.

How irrational! To rob a Being, not when he is absent, but present; not in the night, but in the day, while he is looking on: “ For the eyes of the Lord are upon the ways of man, and He pondereth all his goings! ”

How dangerous! To rob One who can, who will punish. “ It is a fearful thing to fall into the hands of the living God. ”

Yet, says God, and he cannot be mistaken, or accuse unrighteously, “ Ye have robbed Me! ” Let us inquire to whom the charge is applicable.

1. Who has not robbed God of *property*?—Our wealth is not our own. We are only stewards. It always looks suspicious when a gentleman's steward becomes very rich, and dies affluent. It is even so with professors of religion. It would be better for them to die comparatively poor; it would be better for their reputation; it would be better for their relations. A little, honestly obtained as a legacy, would be better than a large accumulation embezzled from God. Substance is intrusted to its recipients, for certain purposes plainly laid down in the Scriptures; and the providence of God is perpetually calling upon you for it. Do you discharge these claims; or do you alienate from them by hoarding or extravagance? How much do you unjustly spend in table luxuries, in costly dress, in magnificent furniture? Such as are fond of display, have no reason to glory therein. It is a sinful *appropriation* purloined from God's cause, or God's poor.

2. Who has not robbed God of *time*? The Sabbath he expressly claims for himself, and is properly called the Lord's Day. How many rob him of much of this, perhaps all, by worldly accounts or vain company, idle visits, doing their own ways, and finding their own pleasure.—Youth is the morning, the spring of life, the best season, and therefore God has a right to it. But alas, how few acknowledge this claim! how many devote this portion of their lives to vanity, folly, and vice. All our moments and opportunities are his, and he commands us to redeem time.

3. Who has not robbed Him of the *heart*?—The demand is, “ My son, give me thy heart; ” but the fear, and confidence, and gratitude, and attachment of the heart have been transferred to the creature from the Creator—God over all, blessed for evermore. And may not the same be said of our talents, mental acquirements, conversation, and influence? Let us not affect to deny the charge and say, “ Wherein have we robbed Thee? ” But let us approach the footstool of mercy and cry, “ If thou, Lord, shouldst mark iniquity, O Lord, who shall stand? ” “ There is forgiveness with Him that He may be feared.” “ Thus saith the Lord, Them that honor me I will honor. Bring ye all the tithes into the store-house and prove me now herewith, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.” Reader, “ How much owest thou unto thy Lord? ”

Christian Intelligencer.

Bruised Reeds.

The Church, in all ages, has had in it abundance of such as may be called “ bruised reeds.” These are wounded spirits, sore at heart, and sick of infirmity which they find hard to bear. And the thought that most oppresses them, and causes them to bow down their heads as the bulrush, is the expectation that they shall be speedily crushed, and destroyed without remedy. To all such sorrowing and apprehensive souls, trembling much through weakness, and more through agonizing fear, how sweet and reassuring is that prophetic strain in which it was foretold of Christ, “ A bruised reed shall he not break, and smoking flax shall he not quench; till he send forth judgment unto victory. ”

In the quiet, gentle, and unostentatious mode wherein Christ has always promulgated his religion on earth, we see the fulfilment of the prediction that he should “ not strive nor cry; neither shall any man hear his voice in the streets.” The kingdom of Christ “ cometh not with observation,” in startling demonstration, in earthquake, fire, or storm; but in the silent, penetrating, and all-prevailing work of grace, which spreads unseen from heart to heart, and

is quietly leavening the whole mass of the world. The conquering power of Christ will thus operate by the creative whispers of that “ still small voice,” heard only in the depths of the listening and awestruck soul, until “ he send forth judgment unto victory,”—or till he send forth over the whole earth his judicial gospel-rule for the conquest of the world.

The patient gentleness, in which Jesus carries onward his gracious triumphs, is peculiarly favorable to all bruised reeds, which nothing can save but the tenderest treatment, and the most careful handling. Woe to these frail and flagging things, if the Redeemer went forth conquering and to conquer only with the tramp of hosts, and the thunder of squadrons! The violence of such a victor would ruthlessly and hopelessly crush in the mire the helpless vegetation in his path. But no; the Saviour comes as soft to pity, as he is mighty to save. The mild, and yet marvellous breathings of his Spirit blow with a reviving breath over the drooping reeds, helping their infirmity, and healing their bruises, and causing them to sway in gentle wavings, and grateful murmurings of joy. Blessed be the bruised reeds! The devil cannot break them, and the Saviour will not. They shall live, they shall flourish, they shall rejoice.

The reed, at its best estate, is but a weak and perishable growth. “ The reed shaken by the wind ” is a proverb for feebleness of mind, and instability of purpose. But when so weak a thing is still further enfeebled by injuries and bruises, it seems too forlorn to live, and too worthless for preservation. But it is not so with the bruised reeds which have their root in the promises of God. Even in these slight things he is able to work wonders, and to accomplish marvels by their means.

“ The meanest reed that trembles in the marsh, If God select it for his instrument, May shed celestial music on the breeze. ”

Nay, if he but grasp it in his mighty hand, it shall be so far from wilting and crushing, that it will become a pillar for bearing up the eternal temple of God, a pillar stronger and more enduring than the most colossal shafts of marble or of bronze.

Cheer up, ye bruised reeds! Lift up your drooping heads and flagging leaves, and rejoice with joy unspeakable. Jesus cares for you!—Jesus loves you! He too was once “ bruised,” and he was “ bruised for your iniquities;”—yes, for the very infirmities under which you now languish and mourn. You are sure of his sympathy, his fellow-feeling, his deepest commiseration. Oh, fear him not. Do not shrink at his approach; faint not at his presence. His touch will be so full of all compassion, so gentle and pitying, that you will not even feel it, only as it imparts healing to your sorrows, and gives strength to your sinking frame.

Puritan Recorder.

Extracts from the Rev. S. Shaw.

The foundation of hell is laid in the bowels of sin itself, as a preface to eternal horror.

A mere artificial and counterfeit Christian may be so strongly acted upon by imagination, and the power of self-love, that he may seem to himself to be fuller of God than the sober and constant soul.

Men are only good by way of participation from God, and in a way of assimilation to him; so that, though good men may be imitated and followed, yet it must be with a *quaeratus*, with this limitation, as far forth as they are followers of God; the great apostle durst not press his example any further: *Be ye followers of me, even as I am of Christ.*

Religion is a participation of life from Him who is life itself, and so must needs be an active principle, and causing the soul to spread itself in God.

The gracious soul covets earnestly these best things, to be perfected in grace and holiness, to have divine characters more fair and legible, divine impressions more deep and lively, divine life more strong and powerful, and the communicable image of the blessed God spread quite over it, and through it.

The godly soul puts itself under the banner of Christ, fights under the conduct of the Angel of God's presence, and so marches up undauntedly against the children of Anak, those earthly loves, lusts, sensual affections, which are indeed taller and stronger than all other enemies that do encounter it in this wilderness state.

A true Christian activity doth not only appear in those things which we call duties of worship or religious performances; but in the whole frame of the heart contriving, and the conversation expressing and unfolding the glory of God.

Godly souls are thirsty souls, always gasping after the living springs of divine grace, even as the parched desert gaspeth for the dew of heaven, the early and the latter rain.

If divine grace do but touch the soul, the soul presently sticks to it, as the needle to the loadstone.

Religion is a sacred fire kept burning in the

temple of the soul continually, which being once kindled from heaven, never goes out, but burns up heavenwards, as the nature of fire is: the fire is kept alive in the soul to all eternity, though sometimes, through the ashes of earthly cares and concernments cast into it, or the sun of earthly prosperity shining upon it, it may burn more dimly, and seem almost as if it were quite smothered.

No man is so ambitious as the humble, none so covetous as the heavenly-minded, none so voluptuous as the self-denying: religion gives a largeness and wideness to the soul, which sin and self and the world had straitened and confined; but a saint's ambition is only to be great in God, his covetousness is only to be filled with the fullness of God, and his voluptuousness is only to drink of the rivers of his pure pleasures: he desires to taste the God whom he sees, and to be satisfied with the God whom he tastes.

Who can think you are in pursuit of the infinite and supreme good, that sees you so slow in your motions towards it? Who can think that your treasure is in heaven, that sees your hearts far from thence.

Sure I am, if it be not altogether impossible, yet it is altogether a shameful and deformed sight, a holy soul in a lethargy, a godly soul that is not in pursuit of God.

The Arch Deceiver.

The devil deceives men as to the real value of this world when once it is secured, as well as in reference to impunity in sin. Man's experience in the possession of wealth, power, rank, honor, pleasure, is a sad commentary on the doctrine they have been taught to believe, and the expectations to cherish. The sigh of disappointment wrung even from such, and their cry of “ Vanity, all is vanity! ” shows the extent of the deception which has been practised upon them. A long life of bitter experience is scarcely sufficient to correct our first impression of the value of this world—make us see and confess to our own hearts that it is empty and vain. Why what a fair and beautiful thing is human life, as the deceiver paints it on the unpractised vision of the youthful mind! It is a paradise—a scene of enchantment. But, alas! how the illusion vanishes, as we come to encounter the stern realities of life. How one hope after another perishes, till all is gone, and life, without God, is found to be a blank, the earth a desert. Whither have fled the pleasures of youth, that once allured? What has become of the treasures of thought and bliss that were promised us in manhood? Whence are to come the mellow fruit and the quiet blessings of old age? We reach the brink of the grave, and, looking back over the waste of years, wonder if that be the life which our youthful fancy set out in colors so bright and fascinating!

And it is only by means of deception—making “ the worse appear the better reason”—holding out at every step the most alluring hopes and disguising the odious character of sin, and hiding from view its certain and fatal consequences, that the devil succeeds in ruining so many souls.

“ With names of virtue he deceives
The aged and the young;
And while the heedless wretch believes,
He makes his fetters strong.”

Sin itself is a monstrous lie; there is no truth in it; it is “ the doctrine of devils.” It is a lie against the being and every perfection of God; against all the laws of rectitude and of nature, as well as grace; it is a lie against the peace and happiness of the soul, and the universal good. The sinner is made the willing dupe and victim of a malicious lie from first to last. How mournful the spectacle. All his hopes will perish, and his works be destroyed, for they are false. Death to him will be “ a melancholy day,” for it will reveal the nature and extent of his deception. And his eternity will be embittered by taunts and torments of this infinitely odious and lying deceiver.

Presbyterian Advocate.

A Short Commentary on a Short Passage.

“ Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself.”—Matt. 6:34.

In Shakspeare's drama, Julius Cæsar, Act II., scene I., is the following passage: “ *Take thought and die for Cæsar.* ”

The expression “ take thought,” evidently means to grieve, to be troubled in mind. There are several other places in which Shakspeare uses the above phrase in the same manner. The poet doubtless used the current language of his day. This play is supposed to have been written in 1607. Our present received version of the Scriptures was commenced in 1608. The expression—“ take no thought for the morrow,” is not then a mistranslation, as it is sometimes called. It expresses the exact meaning of the original, in the current language of the day in which the translators lived. They could not have used any form of speech which would

have made them more intelligible to their readers. The changes of language, of course, they could not foresee.

Watchman and Reflector.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MARCH 29, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly discussion.

THE ADVENT-BROWN vs. BONAR.

"CHRIST'S SECOND COMING: WILL IT BE PRE-MILLENNIAL? By the Rev. David Brown, A. M., Minister of St. James' Free Church, Glasgow. Edinburgh: John Johnstone, 15 Princes-street. London: J. Nisbet & Co., and R. Groombridge & Sons, Glasgow: J. R. McNair, and D. Bryce. 1845."

"THE COMING AND KINGDOM OF THE LORD JESUS CHRIST: being an examination of the work of the Rev. D. Brown, on the Second Coming of the Lord. By the Rev. Horatius Bonar, Kelso, Kelso: J. Rutherford, Market-Place. Edinburgh: J. Johnstone, and Oliver & Boyd. London: J. Nisbet & Co. 1849."

(Continued from our last.)

Mr. BROWN continues in opposition to the view that the saving of souls is to go on upon the earth after the Advent, by showing that "both the word and the ordinances, by which all saving illumination is ordinarily conveyed to the mind—having their whole ends and objects exhausted at Christ's coming—shall then absolutely cease, as means of grace and salvation to mankind." This argument is very forcible against the doctrine of continued generation; and it sustains our view of the Advent as well as Mr. BROWN's; for we both agree respecting the completion of the elect at the Advent. The question at issue between his and our views, is not affected by this. Those however who believe that CHRIST's coming was at the destruction of Jerusalem, or that he will come *spiritually* at the commencement of the Millennium, and reign *spiritually* over the church in its unchanged state, will find the argument of Mr. BROWN equally destructive of their theories. Mr. BROWN says:

"What, then, is the testimony of Scripture on this subject?

"1. Christ's second coming is the goal of all revelation—its *terminus ad quem*—its sabbath and haven.

"Thither are directed all the anxieties which divine truth awakens. Every hope which it kindles and every fear which it excites instinctively points to that awful event, its concomitants, and its issues, as the needle to the pole. To prepare men for it, as an event *future to all whom it addresses*, is what the Bible proposes, and positively all that it undertakes and is fitted to do. The whole force of every reference to Christ's coming in Scripture, as a motive to action, absolutely depends upon its being a future event.

"1. Look—in the case of saints—at all the incentive, to patience and hope, to watchfulness and fidelity, to promptitude and cheerfulness in the discharge of duty, drawn from the prospect of Christ's coming, and see if they would not be stript of all their power and all their point, on the supposition of its being a past event, and as addressed to saints living after it. Take an example or two almost at random: 'Occupy till I come.' 'Ye do well to take heed to the sure word of prophecy, as unto a light that shineth in a dark place until the day dawn and the day-star arise in our hearts.' 'Be patient, therefore, brethren, unto the coming of the Lord.' 'Gird up the loins of your mind, be sober and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.' 'The Lord, the righteous Judge, shall give the crown of righteousness at that day to all them that love his appearing.' 'Our conversation is in heaven from whence we look for the Saviour.' Is it possible to deny that the attitude of *expectancy* and preparedness for a *future* appearing of Christ, is the whole burden of one and all of these passages? Just think how they would sound in the ears of saints living *after* the advent. 'Behold I come quickly'—is the transporting announcement of Jesus to those whose eyes long to behold him,—"and my reward is with me, to give every man according as his work shall be." But from what lips shall that delightful response go forth *after* his coming, "Amen, even so, come, Lord Jesus?" The church's hopes and fears and struggles have found their object and end. Beyond that end we never get in God's word. It is the goal of all souls travelling from nature to grace, from a lost to a saved state. It is the crisis and consummation of the state of grace, and the whole Bible is constructed upon the principle of its being so."

"2. Similar remarks may be made upon all those passages in which the second Advent is brought to bear upon "the sinners in Zion"—despisers of gospel grace—such as the following: 'The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power in that day.' 'The day of the Lord will come as a thief in the night,' &c.—"And this know, that if the good-man of the house had known in what hour the thief would come, he would have watched, and not have suffered his

house to be broken through. Be ye, therefore, ready also: for the Son of Man cometh at an hour when ye think not.' 'As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank . . . until the day that Noah entered into the ark, and the flood came and destroyed them all: even thus shall it be in the day when the Son of Man is revealed.' Is it necessary to ask whether such warnings would be at all applicable to sinners living *after* that event, so full of terror to the wicked *now*, shall have been numbered amongst the things of the past?

"Thus, one-half of the Scripture would be inapplicable to saints, and the other half to sinners, living *after* Christ's coming: In other words, the word of God, as a means of grace, will be put *out of date* by the second Advent. It is 'a light shining in a dark place until the day dawn,' and nothing more.

"II. The sealing ordinances of the New Testament will disappear at Christ's second coming.

"The very terms of their institution are singularly decisive on this point.

"1. As to the Lord's Supper, what can be more conclusive than 1 Cor. 11:26, "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death *till He come*?" That the cessation of this precious and characteristic ordinance of the Christian church is here intimated, I argue, not so much from the word 'till,' as from the manifest design of the statement itself, which was to teach the *perpetuity* of this ordinance in the visible church—its continuance as long as there should be a church upon earth to celebrate it in. According, then, to the apostle's teaching, the visible church-state and this ordinance are to terminate together, and both at Christ's coming. And is not this what any one would take for granted, from the nature and intent of the ordinance itself? The Lord's Supper is the symbol of that double attitude of the believer—to which we find ourselves ever recurring—the backward look of his faith and the forward look of his hope—his present crucifixion and anticipated glorification with his Lord. Now this is precisely the note which the apostle strikes. He seems almost to go out of his way to get at this, his favorite collocation. He does not bid them show the Lord's death in the church always, even to the end of the world—though that had come to the same thing—but he bids them celebrate Him *dead* for them, till, as their life, they find themselves appearing with him in glory. 'Show,' says he, 'the Lord's death till He come'—till the affecting be turned into a joyous scene—till the grace ye draw from his first, shall merge into the glory ye receive at his second coming—till he whose table ye bedew with your tears, in 'fellowship with his sufferings and conformity to his death,' shall interrupt your communion and break in upon you with his glory, and swallow up faith in sight; giving you, in place of the symbols, the immediate and eternal fruition of himself. Thus, the Lord's supper will cease to be celebrated after Christ's coming, not because the Lord of the church has so willed it, but because after that it would be meaningless—because the state of things and the attitude of the believing soul, with reference to the two coming of Christ, of which the Lord's supper was the ordained and beautiful symbol, shall then have no place."

"2. As the Holy Scriptures are thus rendered inapplicable to men in the natural body after the Advent, if probation then continues there will be needed a NEW BIBLE! Even Mr. BROOKS has to admit the following:—

"Starling, then, as it may appear to some, yet I apprehend it will be found that the holy Scriptures would, for the most part, be rendered inapplicable to the then existing circumstances of men in the flesh, and that there would need some further revelation from God."

"And the only use he thinks the Bible will then serve will be as he says, 'In the way of retrospection and memorial; excepting some very few passages, respecting 'the little season,' when Satan shall be loosed—and the events which are to follow. . . . Thus the manna, given in the wilderness, ceased on the entering of the church into the promised land; but a pot of it was laid up in the ark as a memorial!'

This is the use we suppose it will serve to the saints after their resurrection; but how can such a use avail men in the natural body?

Mr. BICKERSTETH admits the same with Mr. BROOKS. And Mr. MCNEILE says:

"It is obvious, that in the passage from our present state to a state of universal holiness, these characteristic sayings of the New Testament must cease to have any application, and become obsolete, not to say false."

"Millennial Christianity will therefore be a very different thing from the Christianity of the New Testament, that 'the gate' into it will be no longer 'strait,' nor the way of it any longer 'narrow'; there will be nothing to 'come out of and be separated from'; there will be no 'love of the world' to interfere with the 'love of the Father.' And this objection applies equally to the common notion of the world's conversion. After such an event, or for probation after the Advent, a new Bible will be equally needed.—(To be continued.)

PARAPHRASE OF DANIEL XI.

"I will show thee that which is noted in the scripture of truth."

"V. 2.—'And now will I show thee the truth. Behold there shall yet stand up [from the time when that revelation was made, in the third year of CYRUS, b. c. 534—Dan. 10:1] three kings in Persia [CAMBYSES, son of CYRUS, who began to reign b. c. 529,

SMERDIS, the Magian, who reigned seven months, and DARIUS HYSTASPES, who began b. c. 521]; and the fourth [king of Persia, from CYRUS, XERXES, b. c. 485] shall be far richer than they all [He had so great an abundance of riches in his kingdom, that although rivers were dried up by his numerous armies, yet his wealth remained inexhausted.—*Justin*]: and by his strength through his riches he shall stir up all against the realm of Grecia.' [According to HERODOTUS, he collected an army of 5,283,220 men from Europe, Asia, and Africa, and led them against Greece, but suffered an inglorious defeat.]

"ANTIOCHUS MAGNUS, who succeeded his brother b. c. 223 shall certainly come, and overflow, and pass through [: 'in the third year of his reign, b. c. 221, he invaded and recovered a great part of Cœle-Syria']: then [in the next year, b. c. 220] shall he return [to invade Phenicia, where he defeated the army of PTOLEMY PHILOPATER, who in b. c. 222 had succeeded his father EUERGETES in Egypt]; and be stirred up, even to his fortress [: he recovered Seleucia, the capital of his kingdom, from PHILOPATER, which EUERGETES had taken from the king of the north—v. 7]. And [at the loss of this fortress] the king of the south [PTOLEMY PHILOPATER] shall be moved with choler, and shall come forth and fight with him [in b. c. 219], even with the king of the north [ANTIOCHUS MAGNUS]; and he [ANTIOCHUS] shall set forth with a great multitude [of 72,000 men]; but the multitude shall be given into his hand [the hand of PTOLEMY, who with an army of 75,000 defeated ANTIOCHUS at the battle of Raphia]. And when he [PTOLEMY] hath taken away the multitude [of the Syrian army] his heart shall be lifted up [because of his great victory]; and he shall cast down many ten thousands [of his own subjects]. On his return, PTOLEMY began a cruel persecution against the Jews who were in Egypt, and slew 40,000, according to JEROME, in b. c. 216]; but he shall not be strengthened by it [: his cruelty to the Jews alienated their affections, and caused them to embrace the cause of ANTIOCHUS]. For the king of the north [ANTIOCHUS] shall return, and shall set forth a multitude greater than the former [which was defeated by PHILOPATER], and shall certainly come after certain years [: twelve years after, when PHILOPATER was dead, and his son PTOLEMY EPIPHANES, a child of five years old, had succeeded to the throne of Egypt, b. c. 205] with a great army, and with much riches. [JEROME affirms that ANTIOCHUS MAGNUS gathered an incredible army out of the countries beyond Babylon, and marched against the infant king].

"V. 5.—'And the king of the south [PTOLEMY SOTER, king of Egypt] shall be strong: [he added Cyprus, Phenicia, Caria, and other places, to his kingdom]; and one of his princes [SELEUCUS NICATOR, who founded the Syrian kingdom on the north of Judea] shall be strong; and he [SELEUCUS, who had served under PTOLEMY in the army] shall be strong above him [PTOLEMY], and have dominion; his dominion shall be a great dominion—[embracing Syria, Babylon, Media, and the neighboring provinces].

"V. 6.—'And in the end of years: [PTOLEMY SOTER was succeeded in Egypt by PTOLEMY PHILADELPHUS, b. c. 285; and SELEUCUS NICATOR having been succeeded in Syria by ANTIOCHUS SOTER in b. c. 280, and he by ANTIOCHUS THEUS in b. c. 261. THEUS waged many wars against PTOLEMY PHILADELPHUS, and after many years, about b. c. 250] they [THEUS and PHILADELPHUS] shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: [To end that troublesome conflict, PTOLEMY PHILADELPHUS gave his own daughter, BERNICE, in marriage to ANTIOCHUS THEUS, who put away his former wife, LAODICE]; but she [BERNICE] shall not retain the power of the arm [of ANTIOCHUS, who after some time received again LAODICE and her two sons into the palace]; neither shall he [ANTIOCHUS] stand, nor his arm [for LAODICE, fearing the wavering mind of her husband, lest he should recall BERNICE, slew him with poison, by her attendants]: but she [BERNICE] shall be given up [she was given up to, and put to death by LAODICE], and they that brought her [her Egyptian women that came with her, endeavoring to defend her, died at the same time], and he that begat her [or, as it reads in the margin, he whom she brought forth, her son, who, as APPIAN tells us, was slain along with her], and he that strengthened her in those times [her husband, ANTIOCHUS, who fell a victim to LAODICE's jealousy and revenge].

"V. 7, 8, 9, 10.—'But out of a branch of her roots [being descended from the same parents] shall one [PTOLEMY EUERGETES, the brother of BERNICE, who succeeded to the throne of Egypt on the death of his father PHILADELPHUS, in b. c. 247] stand up in his estate [as king of the south, in place of his father] which shall come with an army [which he raised to avenge the murder of his sister BERNICE, and marched against LAODICE and her son, SELEUCUS CALLINICUS, who was reigning in Syria in connection with his mother]; and shall come into the fortress of the king of the north [he took their chief city, Seleucia], and shall deal against them, and shall prevail [he made himself master of a great part of the country]; and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold: [He 'carried off forty thousand talents of silver, and precious vessels, and statues of the gods, two thousand five hundred.'—*Jerome*]; and he shall continue more years than the king of the north. [The death of SELEUCUS CALLINICUS occurred about Aug. b. c. 226; and EUERGETES outlived him more than four years, to Nov. b. c. 222]. So the king of the south shall come into his kingdom, and shall return into his own land [he hastened back on hearing that a sedition had taken place in Egypt].

"V. 10, 11.—'But his sons [SELEUCUS KERANNUS and ANTIOCHUS MAGNUS, the sons of SELEUCUS CALLINICUS] shall be stirred up, and shall gather a great army [: SELEUCUS KERANNUS began to reign b. c. 225, and raised a great army, but after two years was poisoned by two of his generals]; and one [of them, ANTIOCHUS MAGNUS, who succeeded his brother b. c. 223] shall certainly come, and overflow, and pass through [: 'in the third year of his reign, b. c. 221, he invaded and recovered a great part of Cœle-Syria']: then [in the next year, b. c. 220] shall he return [to invade Phenicia, where he defeated the army of PTOLEMY PHILOPATER, who in b. c. 222 had succeeded his father EUERGETES in Egypt]; and be stirred up, even to his fortress [: he recovered Seleucia, the capital of his kingdom, from PHILOPATER, which EUERGETES had taken from the king of the north—v. 7]. And [at the loss of this fortress] the king of the south [PTOLEMY PHILOPATER] shall be moved with choler, and shall come forth and fight with him [in b. c. 219], even with the king of the north [ANTIOCHUS MAGNUS]; and he [ANTIOCHUS] shall set forth with a great multitude [of 72,000 men]; but the multitude shall be given into his hand [the hand of PTOLEMY, who with an army of 75,000 defeated ANTIOCHUS at the battle of Raphia]. And when he [PTOLEMY] hath taken away the multitude [of the Syrian army] his heart shall be lifted up [because of his great victory]; and he shall cast down many ten thousands [of his own subjects]. On his return, PTOLEMY began a cruel persecution against the Jews who were in Egypt, and slew 40,000, according to JEROME, in b. c. 216]; but he shall not be strengthened by it [: his cruelty to the Jews alienated their affections, and caused them to embrace the cause of ANTIOCHUS]. For the king of the north [ANTIOCHUS] shall return, and shall set forth a multitude greater than the former [which was defeated by PHILOPATER], and shall certainly come after certain years [: twelve years after, when PHILOPATER was dead, and his son PTOLEMY EPIPHANES, a child of five years old, had succeeded to the throne of Egypt, b. c. 205] with a great army, and with much riches. [JEROME affirms that ANTIOCHUS MAGNUS gathered an incredible army out of the countries beyond Babylon, and marched against the infant king].

"V. 18, 19.—'After this shall he turn his face unto the isles, and shall take away many [: ANTIOCHUS made war against the Romans, and with a powerful fleet he 'sailed to the Aegean sea, where he took several islands, and extended his empire exceedingly on that side.'—*Rollin*]. But a prince [L. Scipio, the Roman consul] for his own behalf shall cause the reproach offered by him to cease; [by defeating

him at mount Sipylus, and repulsing him from every part of Asia Minor. And thus] without his own reproach he [Scipio] shall cause it to turn upon him [Antiochus]. Then he [Antiochus] shall turn his face toward the fort of his own land; but he shall stumble and fall and not be found." [After his defeat, he returned to Antioch, the capital of his kingdom, and the strongest fortress in it. He went soon after into the provinces of the east, in order to levy money to pay the Romans, but having plundered the temple of Elymais, he there lost his life in a miserable manner].

On this wonderful prophecy, ROLLIN remarks:

" Such is the prophecy of Daniel relating to Antiochus, which I have explained, in most places, according to the Hebrew text. I confess there may be some doubtful and obscure terms which may be difficult to explain, and are variously interpreted by commentators; but is it possible for the substance of the prophecy to appear obscure and doubtful? Can any reasonable man, who makes use of his understanding, ascribe such a prediction, either to mere chance, or to the conjectures of human prudence and sagacity? Can any light, but that which proceeds from God himself, penetrate, in this manner, into the darkness of futurity, and point out the events of it in so exact and circumstantial a manner? Not to mention what is here said concerning Egypt, Seleucus Callinicus, king of Syria, leaves two children behind him. The eldest reigns but three years, and does not perform any exploit worthy of being recorded: and, accordingly, the prophet does not take any notice of him. The youngest is Antiochus, surnamed the Great, from his great actions; and, accordingly, the same prophet gives an abstract of the principal circumstances of his life, his most important enterprises, and even the manner of his death. In it we see his expeditions into Coele-Syria and Phoenicia, several cities of which are besieged and taken by that monarch: his entrance into Jerusalem, which is laid waste by the stay his troops make in it; his conquest of a great many islands; the marriage of his daughter with the king of Egypt, which does not answer the design he had in view; his overthrow by the Roman consul; his retreat to Antioch; and, lastly, his unfortunate end. These are, in a manner, the outlines of Antiochus' picture, which can be made to resemble none but himself. Is it to be supposed that the prophet drew these features without design and at random, in the picture he has left us of him? The facts, which denote the accomplishment of the prophecy, are all told by heathen authors, who lived many centuries after the prophet, and whose fidelity cannot be suspected. It appears to me, that we must renounce, not only religion, but reason, if we refuse to acknowledge, in such prophecies as these, the intervention of a Supreme Being, to whom all ages are present, and who governs the world with absolute power."—Vol. 2, pp. 170-1.

Mr. BIRKS says:

" The vision of the eighth chapter, to the end of the eighth, and that of the eleventh chapter, to the end of the nineteenth verse, are so clear and perspicuous, that scarcely a doubt has ever arisen as to their true meaning. Infidels indeed, from Porphyry onward, have charged them with being written after the events; but scarcely any one has been blind or perverse enough to deny that they refer to the events of Persian and Syrian history, from Cyrus to Antiochus the Great, and have been accurately fulfilled in every part,"—*Visions of Daniel*, p. 222.

THE MILLENNIAL KINGDOM.

BY J. LITCH.

(Continued from the "Herald" of the 15th.)

THE SPIRITUAL REIGN OF CHRIST.

What is intended by the phraseology, " Spiritual reign of CHRIST," is not easy to determine with precision. The illustration of Mr. DOWLING is perhaps as explicit as anything extant. He believes that the reign of CHRIST will be not " a personal, but a spiritual reign." " It will consist in the universal prevalence of righteousness throughout the world," &c.

But how CHRIST will reign then more positively than he did in the days of righteous ABEL and ENOCH, NOAH and ABRAHAM, does not appear. If the subjects of the empire are increased, it does not follow that the kingdom will not be the same. In them, the spirit of CHRIST exerted the same influence and produced the same effects which he did under the labors of CHRIST and the apostles, and which he will exert to the end of time. But the kingdom foretold by the prophets is a new development. " In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and stand forever." It was a kingdom, therefore, to be set up subsequently to the days of DANIEL; but the Spirit of CHRIST was in the holy prophets, and the continuance of the influence of that Spirit in the hearts of believers under the gospel, is not the setting up a kingdom. The universal prevalence of righteousness might be called the spread or triumph of CHRIST's spiritual kingdom, but it could not be properly called by the name the prophet gave it.—The God of heaven shall set up a kingdom.

We come now to consider Mr. DOWLING's propositions.

"I. The Scriptures plainly predict the approach of a time when true religion shall prevail in all the world, and the Church of Christ be raised to a state of prosperity, far greater than has ever yet been enjoyed."

The first text in proof of this position, is Gen. 26:3, 4—" I will perform the oath which I swear

unto ABRAHAM, thy father—and in thy seed shall all the nations of the earth be blessed."

This comment on the text is as follows:

" When, therefore, it is affirmed that all the nations of the earth shall be blessed in the promised seed, it means that *all nations* should be blessed in CHRIST, by becoming true believers in him. I need hardly add that this period has not yet come, but will most certainly arrive before the second coming of CHRIST."

That all nations will be blessed in the seed of ABRAHAM we admit; but that the promise implies that all individuals of all nations will be blessed in CHRIST, by becoming true believers, the text does not assert, nor matter of fact warrant, Mr. DOWLING himself being judge; for he says, " that this period has not yet come." If so many centuries have passed, and so many nations have existed, passed away, and given place to others, and yet have none of them been blessed in the seed of ABRAHAM, most certainly there is, and will be, a failure of God's promise to those extinct nations. But if out of each nation a remnant is at last found saved through CHRIST, I understand the promise will have been fulfilled. That such will be the result, the throng before the throne (Rev. 5:9, 10) give evidence: " Thou was slain, and hast redeemed us to God by thy blood out of every kindred, and nation, and tongue, and people."

Every nation thus represented in that assembly, will be blessed in faithful ABRAHAM. But the promise was not restricted to any one, but belongs alike to all generations. The heathen who were justified through faith, like RAHAB the harlot, and RUTH the Moabitess, CORNELIUS the centurion, &c., were blessed in the seed of ABRAHAM; and so of all who are of the faith of ABRAHAM. The promise is sure to all the seed. I cannot, therefore, admit Mr. D's. position, that the promise is not yet fulfilled, or that the time has not yet come, until he can show that some nation exists, or has existed, out of which no persons have been saved through CHRIST. That all nations as such have not now nor ever will be blessed in CHRIST by becoming true believers, is freely admitted. That God has " visited the Gentiles, to take out of them a people for his name," the apostle James long ago declared.—Acts 15:14.

Mr. DOWLING next refers to Psa. 22:27, in proof of his doctrine: " And all the ends of the world shall remember and turn unto the LORD: and all the kingdoms of the nations shall worship before thee."

There is in this text an apparent plausibility in proof of his position, but it is only in appearance.—The context shows clearly its true import. The Psalm is a prediction of the sufferings of CHRIST, and the final result of those sufferings. It teaches that the meek and those who seek the LORD shall live forever:—that the LORD will have a universal kingdom:—that the wicked or " they that go down to the dust shall bow before him," or acknowledge his sovereignty. And it is in this sense that " all the kindreds of the nations shall worship before him."

The first chapter of Proverbs shows that the wicked will pray, but it will be too late. Luke 13:24-29, and Matt. 7:22, 23, both teach the same doctrine.—

Isa. 45:23, collated with Rom. 14:10-12, shows

that at the day of judgment there will be universal homage paid to CHRIST, and every tongue confess that he is LORD, to the glory of God the Father. But there is no intimation that that turning and worship will be availng to secure salvation. On the contrary, it is positively asserted that it will not. This principle does harmonize the text with the uniform teaching of Scripture; while Mr. DOWLING's construction of it plainly contradicts many express declarations of the word of God; such as the parable of the tares of the field, &c.

He next quotes the 67th Psalm, which is manifestly a prediction of the restitution and personal reign of CHRIST, when he shall judge the people righteously, and govern the nations. Then the earth will yield her increase. The 72d Psalm is next presented in proof of the conversion of the world.—But with what propriety, all must judge for themselves, after learning that while CHRIST is to " judge the poor of the people, and save the children of the needy," he is also to " break in pieces the oppressor." Then he will " have dominion from sea to sea, and from the river to the ends of the earth." " They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust." This certainly does not look much like their conversion. But the whole Psalm is a vivid prediction of CHRIST's glorious personal reign.

Having already referred to Isa. 2d, which Mr. D. has quoted, and shown that it foretells a period when the wicked flee from the glorious and majestic presence of the LORD to hide in dens and caves, I pass to his reference to Isa. 11:9—" The earth shall be full of the knowledge of the LORD as the waters cover the sea;" and 52:10. Both these passages taken in their connection, are clearly predictions of the final restitution, and do not either of them intimate a conversion of the world.

It is a fact which should not be lost sight of, that

while Mr. D. has quoted a variety of texts to prove the reign of CHRIST, and a state of universal righteousness, he has not entered into any exegetical argument to prove that it will be spiritual, and not personal. I do not dispute but what he has done the best the nature of his position will allow. Did the proof-texts, any of them, declare explicitly that that reign would be spiritual, it would release a controversialist from obligation to enter into an exegetical argument in proof of it; but such is not the fact. The Bible speaks of the reign of CHRIST in the same manner that it does of any other king, except that it foretells for him a perfect government in a perfect state.

The doctrine of a universal spiritual reign of CHRIST can only be sustained by the most forced and unwarranted inferences of Scripture, such as no earnest inquirer after truth should indulge.

THE PARABLES OF CHRIST.

Mr. D. says, p. 170, " JESUS CHRIST has foretold the universal spread of Christianity in his parables of the grain of mustard seed, and of the leaven, as well as by many plain and unequivocal assertions. " Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."—Matt. 13:31, 32.

Of this parable he says: " In this parable CHRIST refers to the small beginning of his Church, as contrasted with its greatness in the latter days. In the verse following (the parable of the leaven) he advances yet further, and shows that it shall go on increasing till it shall fill the earth."

But what was the small commencement? Was it not CHRIST, the first fruits of them that slept? " Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. Thus with his kingdom, it will consist of all who enjoy a spiritual union with him; by which he will raise them up to enjoy that kingdom. There is not a word said or intimated in the parable, that in order to its accomplishment an entire generation will be converted. Nor does the parable of the leaven intimate that any meal will be leavened except the measures into which the leaven is cast.—(To be continued.)

The Salem Conference.

BRO. HINES:—The privilege of attending the late Conference in Salem was an advantage to me, inasmuch as it gave me an opportunity of seeing and hearing for myself.

Many were the rumors before the Conference, that it would be, and was *designed* to be a meeting for making a " creed" for our brethren. If this was the design, it was not carried out, neither was it introduced to the Conference, although I feared it might be done, previous to the meeting.

Those who have read the report of the Conference, have seen that the nearest we have come to making a creed, was in passing the following resolution:

" Resolved, That we recommend to the Advent churches and ministers throughout New England, the propriety and necessity of adopting and carrying out the New Testament rules of orders, for the churches of Christ."

Now, who of us could be opposed to a " church of Christ," " carrying out" the " rules of order," which are laid down in the " New Testament"? I am as much as ever opposed to " human creeds," whether got up by Adventists, or any other " ists" or " isms." But I do hope that none of us will be so afraid of a creed, as to reject the teachings of the New Testament on this point.

Some of my brethren appear to think that I brought myself into bondage by attending the Conference; but I wish them to understand, that I was free to oppose what to me appeared wrong, and support that which seemed to be right; and I should be very glad to know that every one felt as free from bondage as I do.

I feel that I am bound to CHRIST and his saints, but the " yoke is easy, and the burden is light."—My motto is, free gospel—free preaching—free thinking—free acting in every thing pertaining to the kingdom of God. On the other hand, I hope to keep free from " hatred, variance, emulations, wrath, strife, seditions, heresies," and every other work of the flesh. The LORD is at hand—nigh at hand, to reward every man according as his work shall be.

Yours, in hope of eternal life, T. M. PREELE.
East Ware, (Mass.) March 22d, 1851.

P. S. The report of the New England Conference, as given in the — by Bro. —, I think is too highly colored to convey a just idea—it appears to me calculated to mislead those who were not present. This report of his has done more to lead me to the conclusion that some of his other late writings have been too highly colored, than all I have seen before. The plain unvarnished truth was bad enough in relation to certain things enacted at the meeting—it needed no coloring, in my estimation. I allude to nothing as being bad, however, except the disturbance.

T. M. P.

To Correspondents.

IRA FANCHER.—We said your argument was the same last year. We did not say your premises were the same. Last year you premised that the crucifixion was in 33, and argued from it that 2300 days would end in 1850. This year you premise that the crucifixion was in 34, and advance precisely the same argument to prove the end in 1851. Changing premises is not changing an argument. With the same argument, you have only to slide down the date of the crucifixion one year, for each year that time progresses, to make the days end at any time you would wish. And you have the same right to say that the crucifixion is in any other year, as you have that it was in 34. All that you prove is, that 483 subtracted from 2300, leave 1817, and that 34 added to that make 1851. It is not a question of addition and subtraction, but of chronological science. You seem not to be aware of the combined historical and astronomical evidence by which the reign of ARTAXERES, the birth of CHRIST, and the time of the crucifixion are fixed. And you mistake when you suppose we can give our countenance to the deductions of teachers of chronology who need to learn the very elements of the science. We might as well publish an article on Conic Sections from one who had yet to learn the axioms of mathematics.

Estimates of Dancing.

" Pious Christians have not unfrequently been charged, not only by avowed men of the world, but by pleasure-loving and worldly professors of religion, with undue strictness, bigotry, superstition, and so on, for the views which they have felt constrained to entertain of the nature and tendency of ball-room dancing. But it should be understood that spiritually-minded Christians are by no means alone in their estimate of this matter. They have with them the opinions of the wisest and soberest reasoners and observers of all ages. Look at some of the testimony.

" Says the profound Roman orator CICERO:—' No one dances, whether in private, or convivial assemblies, unless he be either intoxicated or a fool.'—The Pagans were so convinced of this, that to render the followers of PHILIP of Macedon odious, it was enough for DEMOSTHENES to accuse them of having danced. At Rome, when they desired to paint the portrait of a prostitute, it was enough to say that she danced more elegantly than was becoming a modest woman. OVID, the poet, so voluptuous and so regardless of morality, styled dancing houses places of ship-wreck for modesty, and the dance itself the seed of vice. But if such was the opinion of Pagans concerning dancing, that of reflecting people of the world, of a modern age, is not more favorable. ' The dance,' says PETRARCH, ' is a frivolous spectacle, unworthy of man, a prelude to the exercise of the passions, the source of numberless infamies, from which nothing issues save irregularity and impurity.' BOYLE, the impious philosopher, who even professed to disbelieve the existence of a God, says, ' The dance can only serve to spoil the heart, and wage a war dangerous to chastity.'

" And yet we are accustomed to hear the dancing assembly gravely defended as pre-eminently a school of politeness and good manners! Manners, forsooth! mannerisms may be taught at such places, but show us the person who cannot learn manners without attending the dancing-school, and we will show you one who is incompetent to learn manners at all.—And the whole history of the dance shows that for one step taken by its votaries in the way of politeness, a thousand steps have been taken in the way of perdition."

Brotherhood.

" The Christian Church, in its finest age, recognized and acted on the full principle of Brotherhood. Then it was that the Church was rich, when, ' with the means,' says EVANS, ' which her members, poor and persecuted as they were, furnished, she did what she does not do now. She refused the contributions, not only of strangers, but of her own unworthy members; and she not only supplied her ministrations to her own people, to an extent now unknown, but sent missionaries to the heathen, supported exclusively her own poor, educated her own people, and gave largely, upon occasions, for the relief of those who were not of her fold.' Then the Church was strong—strong beyond what the world has ever seen—strong in invisible strength. The Roman Empire, which had stood against the world till the world had become the Roman Empire, in defence of its ten thousand gods attempted to exterminate the Church. But the Church then, though thus apparently feeble, and illiterate, and despised, exploded those ten thousand gods, and brought the whole Roman Empire into subjection to their own great Captain; and this great result was because they were then a simple, faithful Brotherhood, with JEHOVAH for their Father, and his Son for their Master.

" But it will be said that, in this enlightened age, to act on the principle of Brotherhood is impossible! What shall we think of a Christian people—for we make our boast of Christianity—what shall we think of a Christian people, who admit that the Bible teaches the absolute duty of Brotherhood among Christians, and yet declare it to be impracticable—impossible! Impossible, when it is written in God's Word? where it must stand till it is obeyed!"

CORRESPONDENCE.



ALONE IN THIS DARK WORLD OF SORROW.

Air—"I love the free ridge of the mountains."
 Alone in this dark world of sorrow
 We wander oppressed and despised,
 Awaiting eternity's morrow,
 That soon in its glory shall rise.
 We long for the time when the darkness and sadness,
 That shroud our dim pathway through earth will
 be gone;
 We long for the hour that brings glory and gladness,
 "The last lovely morning,"—O! when will it
 dawn?
 On earth we are pilgrims and strangers,
 By sorrows and trials opprest;
 But trials, temptations, and dangers,
 Shall cease when we enter our rest.
 And there by the side of life's pure, gushing fountain,
 With all of the ransomed forever we'll dwell,
 Or stand 'mid the glory that curtains that mountain
 Where joy's holy anthems eternally swell.

H. L. H.

THE LOVE OF GOD.

BY F. G. BROWN.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"—1 JOHN 3:1, 2.

(Concluded from our last.)

I have no sympathy with the notion entertained by some who read their Bibles but a little, or, if they do at all, it is with so much scepticism that what they read never instructs them. I say I have no sympathy with those who turn every revelation of God into a fable, and who are in a state of perfect doubt and confusion in relation to all that is to come in the other world; they seem to know nothing more than that they shall die, and be buried, and sometime, perhaps, be happy; of the nature and manner of the appearing spoken of in the text, of the final abode of the saints, where their heaven is to be, &c., they know perfectly nothing, and are content to remain in absolute ignorance. We often hear such Christians repeating the quotation which Paul makes from the book of Isaiah (54:4): "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," (1 Cor. 2:9,) as though Paul was referring to this passage as applicable to the limited knowledge which the saints entertain as to the glory of the holy state. Such have not observed what precedes, nor what follows this text. Paul quotes it to show that it has its fulfilment in the case of the men and princes of this world who did not comprehend the wisdom of God, and therefore crucified the Lord; to the CARNAL eye, he means to say, it is not apparent what God has prepared for them that love him; for he says in the very next verse, "But God hath revealed them unto us by his Spirit." We may know something beforehand of the holy state by faith, though we cannot know it by experience until faith is lost in sight, and hope in fruition. John did not mean to say that we can know nothing of the state to come, for he distinctly declares, that when He (Christ) shall appear, we shall be "like him;" and this is to assert definitely what is to be the future condition of the saints. After all, it must be conceded that we are left in the dark respecting a multitude of inquiries relating to that state, which good men in all ages have started; and which they have cherished a holy impatience to have answered; we have only a general outline of the future, but even this outline can hardly be appreciated; we must see and enjoy the world to come to know much about it; the sum of all that is revealed to us, and what we can at all adequately comprehend is, that when Christ appeareth we shall be "like him; for we shall see him as he is."

This, then, likeness to Christ will be our future condition. Now we are the called, the elect of God, the holy nation, the peculiar people; our condition is but a little comparative remove from what it was before our adoption; we are now only in our minority, and differ but little from servants; we are now only heirs, we are not the inheritors, the possessors, and hence, in part, that the world know us not; to the actual enjoyment of the dignity conferred we are not as yet elevated; but, "when He shall appear, we shall be like him;" not in equality, but in similarity, and according to our several capacities, shall possess all the felicity that he does. This is the uniform statement of scripture. Said David, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."—Psa. 17:15. And Paul says, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son,"—Rom. 8:29. And again, when speaking particularly of the resurrection (1 Cor. 15:49): "And as we have borne the image of the earthly, we shall also bear the image of the heavenly;" and yet again, (Col. 3:4,) "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Peter, too, makes a similar representation, (2 Pet. 1:4,) "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." This is the glory which is to be revealed in us of which the sufferings

of the present time are not worthy to be compared; this is the "manifestation" of the sons of God, for which the creature waits; "we groan" within these bodies of clay, of sin, and sorrow, "waiting for the adoption, to wit, the redemption of our body"—Rom. 8:23. And this leads us to remark in what respect the saints will be like Christ. And first, they will be like him as to their bodies. This is directly stated by Paul in his epistle to the Philippians (3:20, 21): "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." The same doctrine is inferable from Col. 3:4: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory;" as also from 1 Cor. 15:42-49, where the present dishonored and corruptible state of the body is contrasted with its destined immortality and glory: "It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body;"—i. e. one free from the passions of human nature, holy and immortal. What a transformation will even this be to the saints! these bodies, now so frail, so transient, so easily marred by disease or time, so soon bearing our dearest friends from our embrace, so loathsome after the spirit has left them,—these bodies are to bear a resemblance to that body which manifested its glory on the Mount, and which will forever fill heaven with its splendor. Now what a condescension, that God should allow us to come so near a likeness to his Son as this! Such is the loftiness of human monarchs and nobles that they want none others to imitate their grandeur, or wear vestures like their own; but the King of the skies condescends to indulge us with his name, and with an outward likeness as his own, in order to make it evident that we are related to him as his sons and daughters; and as the son resembles the parent in his external appearance, so God would seem to confirm his children to such a resemblance of himself as Christ his Son has put on, in order to make God visible to men.

But this likeness will particularly be of a moral nature, an internal likeness. The terms, "sons," "children," and the like, when used in scripture, whether with reference to the people of God, or to the subjects of the kingdom of Satan, import especially a moral likeness. If God condescends to give the saints an external resemblance to Christ, we might naturally look for an internal likeness to Christ; as now the external has some correspondence to the internal, the former being frail and perishable, and the latter sinful and unclean, so will God see to it that all this outward glory of the body shall have its counterpart of inward glory; the outward glory we doubt not, nor let us doubt that of the inward glory. Did the saints not bear a moral likeness to Christ, the title of sons would not be aptly bestowed, for in a child we expect to find not only a physical, but a mental configuration to the parent. Another thought; if we are to see Christ,—i. e. not to have a mere transient sight of him, but if we are to abide with Christ, as is meant in the text by "seeing" him,—then, again, how natural to expect to be like him; he could have no complacency in us if we were not like him, nor should we be happy in his presence if we could not be like him: but abiding in his presence forever, we shall naturally desire and aim to be like Christ, we shall absorb every emanation of his glory, we shall receive his immediate tuition and care, and it will be his own chief aim to make us like him. "Then shall the righteous shine forth as the sun in the kingdom of their Father." But when we go back and consider that the saints are begotten of God's Spirit, that they are born not of men, nor of the will of the flesh, but of God, then it appears yet more reasonable that the future likeness of the saints will be eminently a moral one, and that the begotten will bear a marked resemblance to the prime agent that begets. And the principal quality of the inward being will be holiness; Christ is known first of all for his holiness; and it is said by John in this epistle, that "he that is begotten of God, sinneth not," and "every man that cherishes the hope of seeing Christ, and being made like him, (even now,) purifieth himself." And will not this be the infinite joy of the saints, that they shall resemble Christ in holiness? O does not the pious heart leap for joy, to know that the time is ever to come when its warfare with the world, the flesh, and the devil, shall forever cease, and the soul shall bathe in a sea of purity, and bask forever in the sunlight of God's face and favor? And if holy like Christ, they will of course be in all other respects like Christ: as the vine, so are the branches, as are the first fruits, so is the harvest, and as the first-born among many brethren, so are all that follow.

Like Christ, then, as to our bodies, incorrupt and glorified, and like Christ, as to our natures, holy, happy, and everlasting blest! How this reminds us of that clause in the Saviour's last prayer, "The glory which thou gavest me, I have given them, that they may be one (as to glory) even as we are one." And again: "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me: for thou lovest me before the foundation of the world."—John 17:24. What a proof of tender and honorable attachment is this on the part of Christ! he shares his glory with his followers, and desires that they may dwell in his presence forever to enjoy it! "Sons," to hold in joint union all that God the Father has made over to the eldest Son. "Sons," to be regarded and loved of the Father forever, as he loves and honors the first begotten. "Sons," to occupy the first place in the heart of the infinite Father, no more to fall, to wander, to suffer pain, sorrow, and death, but to abide with God and the Lamb forever!

A few brief inferences shall conclude these remarks:

1. Christ is yet to appear; what is more evident? Who, as yet, has been like him? Not John, nor Peter, nor James, who were with him on the Mount of transfiguration; this epistle was written many years after the overthrow of the Jewish capital, and the death of Christ. In the year 90 A. D., John was then expecting the coming of Christ, to raise the

dead, change the saints, and judge the world. Yes, Christ is to come again to bestow on his "sons" immortal bodies; and every true and enlightened saint is, or ought to be, longing and "groaning" for the hour to arrive when his adoption will be made manifest: "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." We may mistake as to the precise time of this manifestation, but this does not in the least affect the certainty of the event itself; it will surely come. Saint, rejoice! Sinner, tremble!

2. There is no perfect conformity to Christ until he does appear; with these bodies of dust we must always travel, or death will hold us in iron bondage, sin and Satan will give us no rest, we shall never be perfectly satisfied, or complete as the "sons of God," until we behold God's face in righteousness, though we attain to ever so much excellency of Christian character. "Now we know in part; but then shall we know even as also we are known."

3. No one has any right to the name of a son of God, and of course to the future glory of a son, who has not been begotten of God's Spirit; whose own spirit does not respond to this holy Spirit, testifying to his sonship; who cannot look up with simple, humble, fervent confidence, and cry, "Abba Father;" who does not now, in a measure, bear a similarity to Christ; who is not purifying himself, even as He is pure; who does not keep the commandments of God, and love the followers of God. I submit it to you, one and all, whether you bear these traits of Christian character; if you do not, you are not "sons," and if not sons, what are you? and what will be your condition in the eternal world? Dear reader, may it be your lot to share now in the enjoyment.

and the spoken to, are alike barbarians.—1 Cor. 14:11. And the great apostle to the Gentiles, foreseeing, as it were, such gross absurdity, states that,

"In the Church I had rather speak five words with my understanding, than ten thousand words in an unknown tongue."—1 Cor. 14:19. Moreover, they sacrilegiously rob their victims of the cup in the Lord's Supper; for the divine founder of that holy ordinance commanded the recipients not only to eat of the bread, but also to drink of the cup.—Matt. 26:26-28. But alas! such is the unhallowed condition of men who know not the things that belong to their peace, because "they are hid from their eyes," (Luke 19:42,) whose understanding is groping in a darkness which they have no disposition to dispel, and whose hearts wester in a corruption they care not to eradicate, and to whom also the language of prophecy, as applied by our Lord to the traditions of the Scribes and Pharisees, is still proclaimed with threatening emphasis, "In vain they do worship me, teaching for doctrine the commandments of men."—Matt. 15:9.

In turning, however, from so painful a theme, we, as servants waiting for the coming of the Lord, have to lament, with feelings of deep humility and concern, the fearful extent to which the "mother of harlots" has corrupted the earth with her fornication.—Rev. 19:2; 17:15. Prophecy has long foretold this great apostacy, and its height will immediately precede the glorious reign of Christ on earth; and the man who teaches Christianity, heedless of the plain, prophetic predictions in this respect, is a blind leader, and presumptuous teacher of a subject he is little acquainted with. We are commanded "not to be moved from the hope of the gospel," (Col. 1:23,) and it matters not what a man hope for, if that hope is false or spurious,—that is, if it be not the hope promised in the covenants of the promise,—he is repudiated in the scriptures as altogether hopeless. But the abominations of "Babylon the great," the glory of nations, is ascending to the ears of the Lord of Sabaoth, the accumulated sinful pollutions of Gentile Christendom, which is co-extensive with the Empire, or *Orbis Romanus*, consisting of England, France, Germany, Spain, &c. &c., and all other nations wherein is "found the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. 17:6; 18:24) "for the witness of Jesus, and for the word of God" (Rev. 20:4); and which nations, according to prophecy, form the integral parts of that vast dominion, is now swelling the torrent of its corruptions for a short duration longer, when "the times of the Gentiles will be fulfilled, and then it shall fall, to give place to the millennial kingdom of Christ, whereby the earth, as well as men, will become regenerated; otherwise the subtlety of the serpent would tend to defeat the infinite wisdom of the Creator. It is true, that at present "all things continue as they were from the beginning of the creation;" but soon the angel of God will be commissioned to break the long silence, with that solemn proclamation, "Babylon the great is fallen! is fallen!" (Rev. 14:8; 18:2; Isa. 21:9, and Jer. 51:8.) and upon its ruins will be seen to descend "the holy city, New Jerusalem," (Rev. 21:2, Isa. 52:1, and Heb. 13:14,) "whose walls shall be named Salvation, and her gates Praise."—Isa. 60:18. That eventful epoch is referred to in Dan. 2:44, and doubtless those watchmen in Zion are "dumb dogs" indeed, who "hold their peace," in disobedience to the commands of God, "to give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—Isa. 62:7.

"If I forget thee, O Jerusalem,
 Let my right hand forget her cunning.
 If I do not remember thee,
 Let my tongue cleave to the roof of my mouth;
 If I prefer not Jerusalem above my chief joy."

I remain, my dear friend and brother in Christ, yours, &c., "waiting for the consolation of Israel."

RICHARD ROBERTSON.

Bermondsey, London, Feb. 20th, 1851.

LETTER FROM H. H. GROSS.

DEAR BRO. HIMES:—I have just returned from West Troy, &c. The results of our late effort in West Troy are manifested by some increase of numbers, as well as an increase of interest and encouragement in the cause, on the part of the tried friends. There are a few faithful friends there, who have stood at the helm through the darkest and most tempestuous hours of this night of delay. They elected me about a year since to take the oversight in word and doctrine, and faithfully have they performed their part; and if they had not done so, I should have been obliged to leave this field before this time.

In Sandusky there are several true friends of the cause. I have been with them once a week, for about two months. Several have become interested, and your three discourses arrested the attention of others,—but as no public meetings have been held there since, it is yet uncertain what is the true extent of the interest there. The friends intend soon to obtain a suitable place in which to hold regular public meetings, and when that is accomplished, those interested will be made manifest.

In Waterford, where we held a protracted meeting of fourteen days, one year ago, and where the whole community showed an interest, now there are but few to stand by the cause; but more glorious would have been the result if the friends would have secured a suitable place, and thus continued public effort,—a negligence, the evils of which eternity can alone make known.

In Middletown, meetings were given up last autumn, when two families removed to Buffalo, and the "tabernacle," reared in 1844, is unoccupied.

Throughout other parts of Saratoga Co. there has been no preaching since I was prostrated by sickness last August; but I intend to visit the few scattered and true friends, and hold meetings occasionally; there are some "precious jewels" of the Lord in that region, and if they have not my hand and voice hereafter, as formerly, they may know they have my heart, while "journeying to the place of which the Lord said, I will give it you."

In Fulton Co., I have devoted much time and hard service, and there are a few scattered friends there, who regard *truth* more than *man*, and consequently will never go the way of evil workers, as some there have done.

Winter before last, I extended my labors even to Brockett's Bridge and Little Falls, in Herkimer Co., where an extensively increased interest was gained, and last June I visited those places for the last time, closing with a protracted meeting in the latter place. But my health failing, and the demands upon me from the region of Albany, have prevented my doing more there; Bro. Ingmire, however, has made them a visit since. One or two "wise and faithful" men are greatly needed in that region, and would be well sustained.

Bro. C. T. Catlin has again entered the field as a minister of the "faithful word," which has greatly encouraged me,—his residence being in West Troy, it places an efficient laborer in this field where I have been alone.

I found time to preach yesterday afternoon in the village called "Nail Factory," about two miles south of Troy. About two hundred assembled, and gave the most riveted attention to a discourse of an hour and a half, from Num. 10:29. They are anxious to hear further, but the demand upon my time and strength, from other places, will prevent my visiting them for some weeks. I never saw better attention to, and interest in the Advent truths, not even in 1842-4.

It was also heart-cheering to be welcomed at the close of the meeting by several to whom the truth was welcomed with hearts filled with love for Christ's appearing. I go to Reedsville this week, where they are anxious to hear.

It is now one year since the Church at Albany unanimously elected me to supply them with preaching. The Church was then in a very low state, having been nearly a year without *regular* Advent preaching. Entire peace and harmony have prevailed here for the year past,—and when I twice urged, on the 2d inst., action to determine whether I was desired to continue on with them hereafter, no one would even move for a vote, all seemed satisfied to go on as we are. I would gladly be relieved from the load of care and anxiety which rests upon me in consequence of the position I occupy with the Church here, but I must hold on,—this is my old home,—I was one with them in 1842, 3 and 4,—since which time "grievous wolves" have entered in among them, "not sparing the flock," also of their own selves have men arose "speaking perverse things, to draw away disciples after them." A few remain firm, rooted and grounded in the truth, yet their hands are tied, and their energies baffled, by the influence of those who lack in zeal, ardor, and sacrifice for the cause. If *all* who claim to be looking for Christ, and friends of the cause, would regularly assemble themselves together, not staying away because of some differences of opinion on minor subjects, and only attending some occasional extra efforts—would sacrifice to secure a suitable place in which to hold their meetings, to maintain the preaching of the word, and to assist in carrying the good news to destitute places,—O what a light-house would the Church at Albany be, in the midst of darkness which can be felt!

At times, my heart sinks within me, my hands hang down, by reason of discouragements on every hand; yet, the sustaining favor of God, and the cheering influences of his Spirit, cause me to arise and again hold forth the light to guide souls to the day of bright glory—to the land of eternal rest.

Dear brother, your discourses when last here, were calculated to do great good. There is such a thing as being so intimate and interested in the wants of a tried people, as, by help of God's Spirit, to be able to give them "meat in due season." I thought I had, of late, thoroughly presented the subject of "patience," but on your presenting that subject here, I found that two heads are better than one. I intend to send you soon an article on that subject. Influences on every hand, and of every character, are especially calculated to deceive, if possible, the very elect; false teaching and overflowing iniquity (Matt. 24) are causing the love of many to become cold. O that all would gird on the truth and steadfastly endure therein,—hold fast—hold on to the faith that lives, that shows itself in works of love, realizing that the Lord will come quickly, and will not tarry! Yours in hope of rest when the Lord shall come.

Albany, (N. Y.), March 10, 1851.

TRUST IN GOD—FEAR NOT.

Pilgrim why so sad? What throws its darkening shade across thy path, that was once as the shining light? What clouds thy countenance, that was once beaming with the smile of hope? What dims thine eye, that once sparkled like a well-spring of joy? Perhaps the power of the fierce tempter is exerted for thy overthrow and discomfiture. Turn we then for consolation to the unfailing promises of the Lord Most High. Hark! "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him."

Perhaps the finger of the scornful singles you out. Perhaps the pen of a foe, dipped in wormwood and in gall, is drawn across thy name. Perhaps the sharp arrows of the wicked, "even bitter words," are poured forth upon you from the secret place of the ungodly. Perhaps the tongue of the slanderer, and the backbiter, unbridled, full of deadly poison, set on fire of hell, pours forth upon you the viper-like venom of the sons of wrath. But what then? This will ere long be past, and past forever; "For in the secret of his pavilion shall He hide thee from the strife of tongues." Lying lips shall be put to silence, and the rebuke and reproach of the people of God shall pass to return no more. "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings."

Perhaps thy friends are few and thy foes are many. Perhaps in wrath they gather round thy pathway—assault thee on every hand—and with hellish ingenuity plot thy swift destruction. Perhaps to you, "the fiery darts of the wicked" is something more

than a meaningless term, or a rhetorical flourish. It may seem a fearful reality. What then? Trust in God! "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler." Fear not; trust in the mighty One, who says, "Lo I am with you always, even unto the end of the world."

The toils of the toiling ones, the trials of the tried ones, and the temptations of the tempted ones, will ere long be past. Soon will the saints with joy exchange poverty for riches, shame for glory, crosses for crowns, ashes for beauty, mourning for joy, sickness for health, death for life, mortality for immortality, darkness for light, earth for the kingdom, toil for rest, trial for reward, pilgrimage, with its gloom and sorrow, for home, with its gladness and glory; deserts, and their dreariness, for paradise in its beauty; earth, with its unceasing sorrow, for Zion, with its everlasting joy.

O! blessed day, long looked for, soon to be seen; long desired, soon to be realized; long prayed for, soon to be granted,—day of peace and of rest; day of joy and gladness; day of salvation, and day of Christ, we long to see thee. We watch for the morning; but while in darkness we journey, awaiting thy bright rising, we will trust in God, and *fare not*.

H. L. H.

HIS SEED SHALL ENDURE.

Christ is the seed. David had promise of a son, to sit on his throne for evermore. The royal line of David, according to the flesh, has for many ages ceased to sway the sceptre in the land of the priests and the prophets. The throne of David was engulfed in the vortex of Roman conquests, and PALESTINA was inscribed in jasper capitals, with many other nations, on the triumphal chariot wheels of the conqueror Pompey. Titus, the final subduer of Jerusalem and Judea, dispersed the Jews among the nations, and the holy city of David is to this day under the dominion of the Gentiles. The Saracen and the Turk, as well as the Roman, have polluted the sanctuary, and the DIVINE PRESENCE has long since ceased to shine in the Holy of Holies. The daughter of Zion, according to the flesh, became a harlot, and died in the shameful embraces of her lovers. God has rejected the natural seed, but His promise is sure to the lawful HEIR. God has said it: "Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

"David therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

Wicked men and devils triumphed when the Son of David was crucified; but when Jesus rose from the dead, there were fearful forebodings among them; and now, as the time of their expulsion draweth near, their wrath, malice, hatred, and recklessness, are everywhere in bold manifestation. Even many of the professed friends of the royal house of David, seem to utter notes of harmony with the spiritual and natural Amalekites of this generation, whose very name God commanded to blot out from under heaven. "O tell it not in Gath, publish it not in the streets of Askelon; lest the children of the uncircumcised triumph." But alas! it is known,—themselves have spread it to the four winds—through both hemispheres, and in every zone of the world, "That the soon coming kingdom of the royal Son of David, is a delusion—is a phantasy—a chimera—an *ignis fatuus*—an event not to be thought of in our day."

O that the professed followers of Christ would search the Holy Scriptures, and see if they have not turned from the truth of God, and are believing fables. As Christ is about to take his promised throne for evermore, his enemies will be made his footstool,—they will be rooted out of the land of the living—the Seed upon the throne shall endure forever, and sway his righteous sceptre from the river to the ends of the earth, and all the world will be full of God's glory!

N. BROWN.
Kingston (N. H.), March 17, 1851.

LETTER FROM L. INGALLS

There is no cause more precious and worthy than the doctrine of the Gospel, and of the kingdom of God. He who lends his influence and substance for the proclamation and interest of the cause of God, cannot on earth be employed in a more safe and worthy cause. There is no cause existing in which men can so safely engage themselves. It is safe, and seals men with a passport for death and the judgment. It gives peace, joy, and rest to the obedient soul.

When all earthly objects shall cease to minister the desired enjoyment, the peace of God gives abounding joy, and kindles the soul with flaming love, beats back the enemy, and bids God speed to the persevering soul. Would to God men universally might become sick of fighting against God, and count their time too precious to engage in broils and vain janglings, (all of which must perish with time,) and pursue righteousness, and labor for the meat which perisheth not. Though men may persist in nature's darkness, and covet blindness, yet shall they not awake! will they not bethink themselves, and sorrow for sin? Will they not feel to say, Would to God that we had sacrificed all in time for the Redeemer's cause, and for the purchase of salvation? I am one that can say to all, the religion of Christ is the same yesterday, to-day, and forever; and that we can enter the kingdom of Jesus with no less faith, love, humility, and zeal than that of the apostles.

My mind often contrasts primitive religion and modern. Were the zeal and characteristics of the holy fathers of the first century fraught with enthusiasm and superstition, when they labored, whole souled, in the work of God, caring not for the evil consequences? or were they engaged in just such works and faith as God required at their hands? If religion required such piety, abstinence, energy, and perseverance on the part of the apostolic church, does it not require the same of men in this day?

How lamentable it is that regenerated and unregenerated souls will satiate themselves with anything other than the pure, peaceful, and ever-abiding grace of God, and turn away to feed on husks, and the vanities of a vain professing world. May the Lord God awaken us to truth, and endow us with new energy upon so great a subject. If the purely righteous only are scarcely saved, where shall the ungodly and the sinner appear? I would that all men could imagine themselves in the hands and presence of their God and Judge; and that he records all acts that men have wrought, even in secret, whether good or evil, and learn to be obedient servants, and faithful in his cause through time, that a reward of eternal glory may be their portion. Let the Advent proclamation be protracted while means are furnished, and then limit your sheet to the means furnished, and you will rid your skirts from the guilt of others. Truly your friend in the cause and kingdom.

Gaines, (N. Y.), March 1st, 1851.

LETTER FROM W. G. RUGGLES.

DEAR BRO. HIMES:—Since your short visit to us, in October last, we have been called to pass through sorrow's vale. Sickness and death, through the providence of God, have been permitted to enter our family, and our only child has fallen beneath the destroyer's power, there to remain till the long, dark night of death is past, and the glorious morn of the resurrection dawn, when all those that sleep in Jesus will arise from his power, bearing the palm of victory, and singing the triumphant song, "O grave, where is thy victory? O death, where is thy sting?" Oh how gloriously do these truths shine forth as we draw near home: where friends will greet friends, parents, children, and children parents, and enjoy life that will never end. May we all so live, as a people, as to obtain a part in the first resurrection, and have right to all that remains for the righteous forever. I prize highly the "Herald," as it is now conducted, and hope it will ever be free from the controversial spirit of the times, and ever keep about its work of love, in defending the great truths of the times, and it will be sustained. And I hope, also, those brethren that have sent, and are sending in their names to be placed on the poor list, will see well to it that they do what they can to sustain it, and do not ask for it free, when they are able at the same time to pay. Dear brethren, look well to this. I would say to the friends of the cause, that we, as a people, in this region, purpose, by the help of God, to walk by the light of truth, and not go back to build up what we have been trying to tear down for a few years past. And may God give us grace to stand in this evil time.

Will you give the following lines, on the death of our child, by Bro. D. T. Taylor, Jr., a place in the "Herald":

Gone the hopes we fondly cherished,

Since our little dove has fled;

She we loved hath early perished:

Ella slumbers with the dead.

Tenderly we watched th' unfolding

Of our bright-eyed cottage dove;

Beauties new each day beholding;

In our deep and gushing love.

And believed whilst bending o'er her,

Though she drooped in life's spring-time,

Brighter days were still before her,—

Born to bask in Eden's clime.

But her cradle vacant,—lonely,

Silently, in mournful strain,—

Speakest to our sad hearts only,

"Here we'll never meet again."

Still she lives 'mid memories burnings,

Earth could bring no fairer flower;

Still amid our torn heart's yearnings,

Miss we Ella every hour.

Yet again we hope to greet her,

Clasp once more that little hand,

Joyously for aye to meet her,

In a sinless, deathless land.

Jesus, hasten on the hour!

Long we for that peaceful home;

There to embrace that perished flower,

Fadeless far beyond the tomb.

Palmer Depot (Mass.), March 3d, 1851.

Extracts from Letters.

BRO. ADDISON MERRILL writes from Fitchburg, (Mass.) March 10th, 1851:

DEAR BRO. HIMES:—In the report of the New England Conference, it appears that no one but Bro. Preble voted against the resolution concerning Eld. Needham and others: whereas I also did—though doubtless my hand was not observed by the Secretaries, as I sat at one side and not in the front view of the stand. But although I am not prepared to say the things respecting those men which are said in that resolution, yet it would be wrong to suffer myself to be understood as sympathizing with them in their crusade against one whom I believe to be a Christian brother, and who is more prominently connected with the Advent cause in this country than any other individual.

While writing, let me say to those interested in the cause at Fitchburg, that though we have had some good meetings here during the winter, yet we are in great need of the presence, prayers, and labors of our brethren in the vicinity who have not met with us as yet. There are but very few here who unite in holding up the great truth of the age, notwithstanding you made a letter from our Bro. Newton read "some five," instead of "some fine families," which have recently moved into the place.

He who in questions of right, virtue, or duty, sets himself above all ridicule, is truly great, and shall laugh in the end with truer mirth than ever he was laughed at.

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OF AMERICAN AND ENGLISH WORKS ON THE PROPHETIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

TO AGRICULTURISTS, HORTICULTURISTS, AND FLORISTS.

THE following valuable books have just been published by JOHN P. JEWETT & CO., No. 17 & 19 Cornhill, Boston.

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A Treatise on Hot Houses,

A thorough work on the Management of the Kitchen Garden. By Peter A. Schenck. Price, 50 cents.

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[In. 22-4.]

GREAT COUGH REMEDY!

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THE uniform success which has attended the use of this preparation, its salutary effect—its power to relieve and cure affection of the Lungs, has gained for it a celebrity equalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full belief that it will subdue and remove the severest attacks of disease upon the throat and lungs. These results, as they became publicly known, very naturally attracted the attention of medical men and philanthropists everywhere. What is their opinion of the CHERRY PECTORAL, may be seen in the following:

Valentine Mott, M. D., Prof. Surgery, Med. Col., N. Y

THE ADVENT HERALD.

BOSTON, MARCH 29, 1851.

A Proposition.

We send the *Herald* to quite a number of ministers, of different denominations, who are pleased to receive it and to give it a candid reading. Not believing all that is contained in its columns, it is not expected that they will be paying subscribers. It is supposed that a still larger number would be willing to give the *Herald* a candid reading on the same terms. A benevolent brother has placed at our disposal the means to send it to such—the number not exceeding two hundred, for one year. Brethren, therefore, who are acquainted with ministers in the several churches, who would like thus to receive it, may forward their names, and that number of them will be supplied with the *Herald* weekly. Before sending such names, it would be best to ascertain, if the reception of the *Herald* would be pleasing to those for whom it is thus ordered. This will not prevent those who now send and pay for the *Herald* to clergymen of their acquaintance, from continuing to do so. If any wish to aid us in sending to still a larger number than two hundred, they also will act accordingly.

To Those Indebted to the Office.

You will see by a statement below, that a very small portion of those to whom we have sent bills, have responded to the same, and a large number still owe for the past volumes of the *Herald*. The withholding of these will oblige us to be more discriminating in the number to whom we send the paper. Without the receipt of what is due the office, we cannot do justice to ourselves or others. It is our wish to send the *Herald* to all the poor who really wish for it. But this burden should not all be placed on our shoulders. The Church in Newburyport supply the poor in their own limits at their own expense. One brother in Vermont sends the *Herald* in this manner to from twenty to thirty persons. This is as it should be. There have been, however, nearly two thousand copies of the last volume sent out from which we have received nothing. The cost of paper alone to send the *Herald* to these is about \$15 per week. The office is not now in a condition to meet this heavy tax, and therefore we shall have to withhold the paper from those from whom we have not heard for a long time. If we discontinue it to any to whom it is like withholding their daily food, if they will inform us of their inability to pay, that shall be no obstacle to their reception of it. If we do not hear from any to whom we thus discontinue, we shall conclude that they are indifferent respecting its reception. And to such we are no longer in a condition to continue it. If those indebted to the office would realize the embarrassment which their withholding our dues subjects us to, they would promptly make an effort to meet their own obligations, and thus enable us to carry out our wishes towards others. The following from Bro. Robinson and Hawkes we commend to the perusal of all such :

A PROPOSITION.—To the brethren in every town we propose, that you undertake to see to the poor list of the "Herald," and supply your own poor. There is no reason that the "Herald" office should give a thousand papers continually to the poor of your churches, more than to feed and clothe them. Certainly Bro. Himes is more likely to be imposed upon than those who live around and know the circumstances of the brethren. Therefore we propose to all who now receive the paper free, if they love and prize it, and the glorious truths it contains, that they economize that amount per year and pay for it, or act as agents, and get subscribers enough to pay for it, and thus relieve the office of that heavy tax on its income, which might be better employed to circulate and send the truth into new places.

D. I. ROBINSON,
P. HAWKES.

Indebtedness to the "Herald."

THE following estimate is independent of over 500 copies we send out weekly without pay.

No. of bills sent to persons owing \$2 and over	777, amounting to	\$2446 00
No. of persons owing for vol. 6 at end of the volume, to whom bills were not sent, 895, amounting to	895 00	
Making 1672 persons to be heard from ; and due the office for "Herald" at commencement of vol. 7		\$3341 00
Since paid by those to whom bills were sent, 157 persons	157 00	\$400 00
Since paid on last vol., to whom bills were not sent, 136 persons	136 00	
No. of those who have announced their inability to pay, and whose accounts have been cancelled, 98	98 00	357 00
Still to be heard from, 1247 persons, owing	1247 00	\$2448 00

On the 15th of March, we discontinued the *Herald* to 182 persons, each owing \$4 or over, to whom we had sent bills amounting to \$734, and from whom we had heard nothing. And also to 218 free persons, to each of whom we had sent from four to seventeen volumes of the *Herald*, without hearing from them whether it was a welcome visitor, and whose accounts, if charged, would amount to \$1811—making 400 stoppages, to whom the paper has been sent to the amount of \$2,535 without pay. There are still large numbers to whom we must discontinue the *Herald*, unless we learn whether it is sufficiently prized by them to make it advisable to subject the office to the expense of sending it.

NEW WORKS.

"The Annual of Scientific Discovery ; or Year-book of Facts in Science and Art, exhibiting the most important Discoveries and Improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Meteorology, Zoology, Botany, Mineralogy, Geology, Geography, Antiquities, together with a list of recent Scientific Publications ; a Classified List of Patents ; Obituaries of Eminent Men ; an Index of Important Papers in Scientific Journals, Reports, etc. Edited by David A. Wells, A. M., of the Lawrence Scientific School, Cambridge ; and George Bliss, Jr. Boston : Gould and Lincoln, 39 Washington-street. 1851."

Before noticing this work, we have given it a very thorough examination, and have been much pleased with its contents. It contains a vast amount of facts, interesting not only to men of science, but to those engaged in the practical pursuits of life. The farmer and mechanic will there find the improvements which have been effected during the year in their departments of labor ; while the astronomer, geog-

rapher, and those in other departments of science, will there learn what has been discovered of interest to them. It is a book for everybody and on every subject, and can hardly be spoken of too highly. Those who wish to keep up with the spirit of the times will know where to look to inform themselves.

We would suggest to the editors the propriety of recording also the changes made in the boundaries of the States, the capitals of countries, the change of geographical names, &c., instead of limiting the geographical department to new discoveries. We would also suggest to the publishers the propriety of numbering the volumes, so as to connect those of different years.

"Doctrine of the Pre-existence, Incarnation, Divinity, Suffering and Death, Resurrection and Ascension of Jesus Christ ; together with the Ultimatum of the Testaments," &c., &c. "By W. W. Simpkins, Carrollton, Harrison county, O."

We have received a copy of the above work, and have read some portions of it with pleasure. Other things in it we have to dissent from. We consider the author particularly in error when he attempts to show that the devil is an uncreated being.

"The Carpet Bag."—This is the title of a new paper we find on our table, from the *Pathfinder* office. It appears to be a paper of the humorous order, but not of so coarse and horse-laughing a kind as its contemporaries. Its name is expressive of its contents, and the outline of the first page is the picture of its name. Its editor has been long known as the one who causes the inimitable Mrs. Partington to give utterance to her wise sayings. He knows how to put things of his line into a quiet humorous form, which, while it hardly causes one to smile, is seen to be full of the ludicrous.

WHAT IS ROMANISM?

If all the definitions that have been given to the subject of this query, by both its opponents and adherents, were compiled and made to compose a single volume, we do not know which would be the greatest curiosity, the colossal dimensions of said book, or its piebald character. If Protestants only had attempted to answer the query, their failure to do so would have been charitably attributed to ignorance by some, and to bigotry by others. But Romanists have come forward, and with admirable pertinacity and endurance, have succeeded in forming a tone that will long endure as a memento of the lexicographic skill of its authors.

While the essence of Romanism is the same everywhere, its manifestations by no means present a corresponding unity. In the East, it is a very Turk, a brahmin, or a dancing dervish ; in Europe, a rationalist, a socialist, a despot, or a liberal ; in America, a republican of the first water, prepared to show on demand, that Roman Catholicism is, ever has been, and ever will be, the fountain-head of all wisdom, goodness, mercy, and truth. Here, in this country, many Romanists openly declare, that they owe no allegiance to Rome in civil matters, and hesitate not to say, that should circumstances arise requiring them to repudiate the fealty they owe the land they live in, they should not do so. We believe they would not. But this is not an orthodox doctrine on the other side of the Alps, and it would not be prudent to utter such a sentiment in Rome, at least while 12,000 French republican troops have hold of St. Peter's rickety old chair, in order to keep it in a vertical position.

We have often been amused at the contradictory answers given by Roman Catholic editors to some unsophisticated Protestants, who deluded themselves with the idea, that they had got their sturdy antagonists to the wall, and that no loophole existed through which they could escape. But alas ! they soon found, that Romanists are prepared, when unable to retreat in the rear, to put on a brazen front, and go forward, with heads up, and under a flourish of trumpets, with all the appearance of victors.

The *Pittsburgh Catholic* (one of our exchanges) recently afforded us a specimen of walking backwards, albeit thefeat was not accomplished very gracefully, nor cheerfully. When it was announced in this country, that the Protestant chapel in Rome had been suppressed by those eminent promoters of liberty, righteousness, and education,—the cardinals,—our Pittsburgh contemporary could scarcely restrain his glee within limits compatible with its liability to collapse. Why, Rome, quoth the editor, (who is, we learn by the *Presbyterian Advocate*, but a neophyte in Romanism, which may account for his rather bold and impudent approval of the reported intolerance,) has done right in the suppression of the chapel ; she cannot tolerate heresy, never can,—ought not to do so. Now one would suppose, that after such a shameless avowal, by an American, that it was a righteous act to prevent a few innocent Christians from worshipping God in their own way, it would be no easy matter for our Catholic friend to creep out at the back door, should he ever be in a position when such an undignified means of egress would be desirable. A week or two afterwards, a communication appeared in the *Catholic*, signed "M. B. P." (which the *Advocate* spelled out to be "Michael, Bishop of Pittsburgh,") in which the writer disapproved of the intolerance of the editor, in a manner at once mild and authoritative. When the cabalistic "M. B. P." was understood, the awkward pre-dilection of the impudent editor was fully appreciated. But there was no alternative ; his spiritual watchman on the walls could see farther than his vision extended, and, *nolens volens*, he must take the back track, and that, too, in face of the enemy, whose relish was amazingly sharpened by his wry faces and ungracious demeanor. We care not to follow our Catholic friend in his attempts to extricate himself ; but it was queer, that while his warm approval of intolerance was couched in language as clear and distinct as a sunbeam, his explanation seemed to be a studied attempt to show, that in the construction of the English language, the law of syntax was mere surplusage.

Since this startling avowal, (for startling it is,) by a Roman Catholic paper, that intolerance was right on the part of the Papal church, a steady fire has been kept up by Protestant papers, which bring to the light almost forgotten works, and Romish works, too, all showing that Rome ever has been just what the *Catholic* said she was, and ought to be, (and what she would be again if she dared.) This of course was calculated to disturb the Catholic editor's equanimity ; accordingly we find him in his last issue armed to the teeth,

combating to the death the charge that Rome persecutes, or approves persecution. Roman authors, says he, may advocate such doctrines, or Peter Dens' "Theology" may not be exactly right in all respects,—(in the vulgar tongue,) but Peter Dens, Torquemada, and Claverhouse, are not the Catholic Church,—she would not do such a thing ! Now, it would be edifying to learn what the editor of the *Catholic* means by *persecution* ; the settlement of that point may be a very material matter. We have quite a distinct remembrance of what was uttered by O. A. Brownson, (in his Review, we think,) some five years ago, to the effect, that the alleged persecutions by Rome were false,—because she could not persecute : she only *punished*, in accordance with her authoritative right to correct heretics, and punishment certainly is not persecution !

But we ask again, What is Romanism ? If we go to the works of Popes, we are met with, *They are not the church* ; and the same reply is given when the works of saints, bishops, and priests are rummaged over, and their dark sentences dragged from their retreat, and clothed in plain English. The *Pilot* of the 15th took occasion to rebuke the *Boston Daily Journal* for misrepresenting Catholics. The *Journal* incidentally alluded to the fact, that Catholics were guilty of mental reservation,—that is, openly saying one thing, and mentally saying another. The *Pilot* expatiated most eloquently on this injustice, inveighed strongly against the ignorance of the nineteenth century, and called on the offender to correct the calumny. The *Journal* of last Saturday responded, by quoting some half-dozen paragraphs from the works of St. Alphonsus Liguori, which unequivocally justified the very thing which it had charged ! Perhaps it may be said in this case as the *Catholic* said in the other, that St. Alphonsus Liguori is not the church. Well, at all events, if Liguori's works are disavowed, it is very strange that he should have been canonized so late as 1839, and that Dr. Wiseman should extol his virtues no longer ago than August of last year. We confess that we are a little curious to see what reply the *Pilot* will make to the *Journal's* very quiet rejoinder.

We have another case on hand, which may do something towards settling the question at the head of this article.—Our readers, as well as ourselves, have again and again been told, that the Roman church does not seek to acquire temporal power. This assertion is conspicuous in the numerous addresses, pastorals, &c., which have been issued in England since the establishment of the Romish hierarchy there. Lord John Russell, in introducing into Parliament the Papal Aggression Bill, said that he believed that it is in the nature of all ecclesiastical bodies to trench on temporal matters ; especially was it true of the Church of Rome ; and intimated that this disposition to interfere in matters of state grew out of the hold she had on the consciences of those belonging to her communion, through her claim to infallibility, &c., and to her traditional influence and power. No sooner does the British Minister's speech reach this side of the Atlantic, than it is seized by the *Freeman's Journal*, of New York, (the well-known mouth-piece of Archbishop Hughes,) which descants on it in the following terms :

"O yes, Lord John, you shall find it so. Rome has indeed a traditional influence and power. She has the tradition and the power of Peter and John, and of all the apostles, and of all the popes and martyrs, from St. Peter down. If you set yourself up against her, you will be ground to finer powder than the dust of the street that has been trampled by ten thousand chariots.

"It is the nature of all ecclesiastical bodies to trench on temporal affairs." We believe you. If men believe that it is in

a God ; in a revelation ; if they believe that God has left a church on earth, and has given authority to the rulers of that church, and that the end to which He has given that authority is that through the church men may be redeemed from the influence and the slavery of this present world, which is accursed, which is the enemy of God, for which Jesus Christ refused to pray, which always has and always will persecute His true servants, and which shall at last be burned up : if men believe this, it is very likely indeed that such a *faith will trench upon temporal affairs.*"

Now contrast with this the following, taken from a letter written by Dr. Ullathorne, the new Roman Bishop of Birmingham, in answer to Lord John Russell's celebrated letter to the Bishop of Durham :

"It [the hierarchy] regards only spiritual matters. [In all temporal matters, we are subject to and guided by, the laws of the land.]"

Now, after all the contradictions that have been given to this sentiment, the above diverse assertions may facilitate, or retard, the correct answer to—What is Romanism ?

Our readers will remember the recent affair between Cardinal Wiseman and Dr. Cuming. The latter charged, that the Cardinal, when made an Archbishop, had to take an oath to persecute heretics, &c. The Cardinal denied it, and said that Roman prelates in England were excused from taking the oath. Is the Roman church the same in Italy and England ? Why should an important law, binding on the highest dignitaries of that church, be dispensed with in England ? We do not think that many will be at a loss for an answer.

The following letter, written by the Emperor Napoleon to his step-son, Eugene Beauharnais, will be interesting to our readers, as it shows what might have been the answer that he would have returned to the query—What is Romanism ?

"MY SON :—I have seen in the letter which his Holiness has addressed to you, but which, undoubtedly, he did not write—I have seen that he threatens me. Can he believe, then, that the rights of the church are less sacred in the eyes of God than those of the tiara ? There were kings before there were popes. They will publish, they say, all the injuries I have done to religion. The madmen ! They do not know there is not a corner of the world in Germany, in Italy, in Poland, where I have not done more good for religion than the Pope has done mischief—not through evil intentions, but through the angry counsels of certain shallow men who are around him. They will denounce me to Christendom ! This ridiculous thought can only proceed from a profound ignorance of the age in which we live ; there is a mistake of a thousand years in the date. The Pope who would proceed to such a step would cease to be Pope in my eyes ! I would consider him but as Antichrist, sent to upturn the world, and do evil to men, and I would give thanks to God for his impotence. If this were so, I would separate my people from all communion with Rome, and establish such a police that we should see no more of these mysterious pieces circulated, nor those subterranean meetings which have afflicted some parts of Italy, and which had been imagined only to alarm timidous spirits. What would Pius VII. effect by denouncing me to Christendom ? Place my throne under interdict ? Excommunicate me ? Does he think that then the arms would fall from the hands of my soldiers ? Does he imagine that he would put a dagger into the hands of my people to murder me ? There would be but one step more—to make me cut off my hair, and shut myself up in a monastery.

"The Pope has taken the trouble to come to my coronation at Paris, and in this proceeding I have recognized a holy prelate. But he wished me to give up the legations to him. I declined it. The Pope has too much power. Priests are not made to govern.

"Why will not the Pope render to Caesar the things which are Caesar's ? Is he more than Jesus Christ upon earth ? Perhaps, if he continues to trouble the affairs of my states, the time is not far distant when I shall recognize him only as a Bishop of Rome, as equal and of the same rank as the bishops of my own states. I have no fear of being able to unite the Gallician, Italian, German, and Popish churches in a council to transact my business without the Pope.

"In fact, what can save in one country can save in another. The rights of the tiara are, at bottom, but duties, humiliation, and prayer. I hold my crown from God and from my people, and am responsible only to God and my people. I will always be Charlemagne to the Court of Rome, but never Louis le Debonnaire.

"Jesus Christ has not instituted a pilgrimage to Rome as Mahomet to Mecca.

"Such are my sentiments, my son. I have thought it of importance that you should know them. I authorize only a single letter from you to his Holiness, to apprise him that I cannot consent that the Italian bishops should go to seek their institution at Rome.

"Dresden, July 28."

BUSINESS NOTES.

S. A. Learned—You owe 50 cents on Children's Herald.

J. R. Hart—Sent you books to Northfield the 25th, by Cheney's express.

O. D. Eastman—Sent you the Addresses to Newburyport in Bro. Pearson's bundle.

J. L. Clapp—Bro. J. Mutton's paper is sent every week.

W. Northrup is credited \$1 to 508.

P. Barringer—O. Lewis owes 75 cents.

E. R. Pinney—Sent a letter enclosing \$4 from Lowell to you on the 20th, and one from Castleton, Vt., on the 21st, containing \$2.

S. Barker, O. Cole, G. Bird—Have cancelled your accounts, and will continue.

E. Crowell—We now credit T. J. Crummel \$3 to 508, which was through mistake entered to your credit, so that you are paid to 482, instead of 508, as received.

L. D. Mansfield—Had sent the bundle before getting your order—we now send Harps. Had credited the \$1 to Dennis M.—have now credited D. R. M.

W. S. Miller, \$4—It was received.

T. J. Carlton—Sent books by mail.

Mary Nason, G. R. Gladding, J. Pearson—Sent Conference Addresses the 21st.

W. Johnson—Sent you books to Mason the 25th by Cheney's express.

S. Beaton—It was received, and paid to No. 534.



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ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY....WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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SPEAK NOT A BITTER WORD.

Wouldst thou a wanderer reclaim,
A wild and restless spirit tame,
Check the warm flow of youthful blood,
And lead a lost one back to God?
Pause ere thy spirit's wrath be stirred;
Speak not—but bitter word may be
The stamp that seals his destiny.

If widely he hath gone astray,
And dark excess hath marked his way—
'Tis pitiful, yet be ye not afraid,
Reform must come from kindly care.
Forbid thy parting lips to move
But in the gentle tones of love;
Though sadly his young heart hath erred,
Speak not to him a bitter word.

The angry frown he will not bear,
The venomous chiding will not hear,
The haughty spirit will not brook,
The stinging tooth of shark rebuke.
Thou wouldest not go'd if fiery steel,
To calm his pace or check his speed;
Then let no angry tones be heard,
Speak not to him a bitter word.

Go kindly to him, make him feel
Your heart yearns deeply for his weal;
Tell him the dangers thick that lay
Around his widely devious way.
So shalt thou win him, call him back
From pleasure's smooth, seducing track,
And warnings thou hast kindly given,
Will lead the wanderer up to heaven.

Earth Not Your Rest.

BY REV. J. CUMMING, D. D.

(Concluded.)

This world is not fit to be our rest. Everything upon it, as I have already intimated, tilts and changes. Its pleasures, like the waves of the sea, are in perpetual flux and reflux, ebbing and flowing. The tears of to-day and the smiles of to-morrow, the joy of the morning and the sorrow of the night, are its constant interchanges. What is all this? a proof that earth is not fitted for our rest. The secret of the restlessness of man's soul, and the restlessness of all without it, is sin. How is Satan described? By restlessness. "The devil goeth about."—Why does he go about? Because he is restless. Why is he restless? Because sin governs, agitates, and fevers him perpetually. Now, our souls are more or less tainted; the world on which we move is tainted; sin has fevered it, and filled the mind with darkness, the conscience with uneasiness, the heart with disquiet. Sin has sown the earth with thorns, sprinkled it with tears, scarred and mutilated it with graves; so much so, that, to use the language of the apostle: "The earth groans, and travails in pain, waiting to be delivered;" as if he would represent the earth as a mother crying and weeping in her agony for her offspring, listening to the sobs of her children that she cannot help; and longing, ere she receives successive generations of the dead into her bosom, for that blessed day when there shall be the "manifestation of the sons of God," and all creation shall lay aside her ashen robes and put on her Easter garments, and the world shall end, as the world began, with Eden. This world, as it now is, then, is not fit to be our rest.

In the next place, what is no less decisive, death tells us every moment that this world is not our rest. Death is the message to those that we have lost, but is a missionary to those that remain; and that missionary preaches clearly and distinctly, ever as he breaks our circle—makes gaps in our homes—takes away those on whom we looked with sympathy—bears away those whom we would have retained in our bosoms—in every such interposition, that this world, that happy home, that bright circle, that holy brotherhood, beautiful and blessed as

it may be, are none of them the rest that awaits and remains for the people of God.

In the last place, our own personal experience teaches us this. I ask any man that reads these pages, Has not the past period of your life been, upon the whole, unsatisfactory? Are you not at this moment looking into the future, to find there what you have failed to find in the past? Is not all you have attained at this moment flower without fruit, golden promises, rich expectancies, but not possessions? Could you say at this moment, or any one else, the happiest man on earth, "Now let the wheel stop; let me be left where I am; nothing changed, nothing added, nothing subtracted; let the flowers around me bloom forever; let the sky that is over me thus shine; let all these be ever just as they now are; let me and mine be permanent and fixed just as they are?" Is there any man that will say so? Not one. There is some thorn that each wants taken out—some discord that you wish subdued—some trouble you would have mitigated—some little cloud you want swept away. Many such things are in the lot of every one; and no one I ever heard of could wish that he should be for ever just as he is at this present moment.

Then I ask again, Is not much of your present happiness drawn from the future? Are you not happy, not because of what you are, but because of what you expect to be? Does not much of your happiness lie in the future, and very little in the present? And yet, my dear reader, I can assure you, not from my experience, but from the Word of God, that as the past has been, as far as earthly satisfaction is concerned, the future will be too. Those blossoms that seem in the future so bright will all be faded before you have reached them; those pleasures which are sparkling in the distant horizon so gloriously, you will no sooner reach than you will find that their sparkles have become dim, or that your taste has altered, or that your feelings, passions, susceptibilities of pleasure, are deadened, so that you can enjoy them only in the prospect, but that when you reach them they are indeed no more. This, then, is our own experience at this moment. Even if you are placed, as you may be, in the brightest and most happy circumstances, is it not true that just when you have met with what the world would call some good fortune, or have got into some relationship or circumstance that seemed happy; and where the heart had no room to sigh, but only to bound and beat with joy, you have been conscious, even in such circumstances, of a sort of double-self? You have felt one self saying: "Eat, drink, and be merry; tomorrow will be as this day; there will be no cloud, but all will be bright for ever;" but you have heard a still small voice, as if from an other self, that told you that the bright sun fades—that the longest day closes—the sweetest flower dies—and that here there is no rest or abiding-place for any, even for the people of God.

Thus all things—instincts within, voices without, experience, reason, conscience—all say to us: "Arise, this is not your rest, sin has polluted it." Such is the experience of man; such are the voices of the night—all in harmony with God's Word, sustaining and supporting it with irresistible evidence.

If this be so—if this be not your rest—if, in your best and most honest moments, you are forced to conclude: "It neither is, nor has been, nor is likely to be, nor is fit to be;" then what is the duty that devolves upon you? Pass patiently through it. The time is short.—Weep over its trials as though you wept not; rejoice over its blessings as though you rejoiced not; use the world as not abusing it, for the fashion of the world passeth away. Above all, if it be, as I have described it, not fit, not meant to be your rest, cease to seek for rest in it; here it is not to be found. Do not try the constant experiment that has been made in every age and year of the world. The experiment has been made in palaces, in halls, and in huts; it has been made by royalty, and by subjects; it has been made in every latitude and longitude;

it has been made in every dispensation that God has given, and under every providence that God has sent; it has been made by all sorts of men, and in all sorts of places. The pyramids have been ransacked; Nineveh has been dug from its grave; the remains of classic grandeur have all been brought to light: the mummies have been unrolled; the mysterious hieroglyphics have been deciphered; but nowhere, in no age, by no party, has that thing been found—that philosopher's stone, if you like to call it so—that perfect composure from all pains, that perfect opiate for all grief—that perfect satisfaction for all restlessness. "This is not your rest; it is polluted."

And what are all the changes that are taking place in the world? what are all the convulsions of Europe which have been so often alluded to? what are all its heaving dynasties, its still convulsed and agitated population? what all this constitution-making and constitution-mending? what is this running from despotism to democracy, and from monarchy to aristocracy? what does it all mean? Poor, patient humanity is changing its side. When a man is ill, and lies on one side, he finds he has no rest there; he changes the side, but finds it is only to change again. All this upon the Continent of Europe is weary humanity conscious of a fever it cannot quell; restless under a sin which it knows not where to get forgiveness for; changing its aching side, if peradventure it may get what is not to be had except in that Book which has all true and precious prescriptions—the Book of God.

Let me draw this other lesson, as another precious inference from what I have been saying: How great is man's soul! If you could point me a man who had found satisfaction in this world, perfect and complete, so that he wished for nothing more, that man would give evidence that the soul is not what I have thought it to be; but is not the fact, that no man has found, and that no man can find, anything like perfect rest in this world, evidence that the soul is greater than the world?—that it was made to be satisfied with something higher, nobler, more glorious, than the world? Whatever be its true rest, it is not in the world; whatever be its true happiness, it is not anything it can gather, or cull, or breathe, or drink, or clothe itself withal, below. Let us learn, then, even from nature, if we had not revelation, that man's soul does not die when the body dies. I know that materialists will reason and say, that as man's body grows weaker, and approaches to death, his soul seems gradually to go out too; but this is not the fact. If it were universally the case, you might say, that soul and body died together. But have you not yourself noticed, that often, as the outward man has decayed, inch by inch, the inward man has seemed as if fed upon some hidden nutrient, to plume its wing, and rise with greater speed and glory, as if in search of a bright and enduring immortality? Men will tell you, as I have been reading, that when persons have been nearly dead, and have subsequently recovered, they have had no recollection, but that all has been stupor; and they argue, therefore, that there must be cessation of life. But there are instances of an opposite kind; and the way I should illustrate the matter would be this: suppose at the bottom of a deep ditch, some thousand feet deep, there is a curtain, and, as soon as it is raised, the future glory which lies beyond it is revealed. One person, who has fainted a little, may be said to go down into that deep ravine a hundred feet; he is drawn up again, and recollects nothing. Another, who falls into a deeper faint, may be said to descend nine hundred feet; but he recollects nothing, on being drawn up again. But a third person goes to the very bottom, and has just had a corner of the curtain lifted; and he has seen sights such as Paul, who also saw it lifted, reports, were not fitted for man to utter or express—the glories of the third heaven, the splendors of Paradise revealed. I have read of persons who, under some disease or loss of blood, have been given up as dead. Some of them

have said that they recollect nothing; but others have said, and I have heard dying persons attest, that they saw bright visions—that a glorious apocalypse, an unearthly splendor, seemed to come upon them, like an ocean of beauty and of glory; and they regretted that they had to come back again to the land of tears and of the shadow of death. These are facts; true, sure, and attested facts—some of which I have collected,—that prove, that other men have had a glimpse of the better world besides Paul, and have testified, on their recovery, that they had seen it. The soul, then, outlives the body; and when we lay the poor, dissolving tenement in the dust, let us remember, it is not the man. Let us never forget this. We are so much the children of sense, that when we lose the well-known countenance, and the well-known form, we think, "He is gone," as if there were an end of him. But it is not so; he is not dead; he has only begun to live; he has struck his tent in the desert, and has entered into the palace not made with hands; he has laid aside the encumbrances of life, and now lives and rejoices for ever. Thus, then, we see the greatness of man's soul; it has capacities earth cannot fill; a restlessness this world cannot quell; appetencies, desires, instincts, that were made to be filled with something better, greater than the world can supply. Blessed be God, that all reason, experience, instinct, confirm what he has said in few, but emphatic words, "This is not your rest!"

If you are convinced of this, my dear reader, why set your heart upon the world? Why not struggle not to do so? Why not view the world as a journey? Gather a few flowers as you pass through it, and be thankful. Regard it as a wilderness. Bow down and sip a little from the brook, as it runs past, but only to strengthen you to pursue your journey. Take the world's dignities and joys. Christianity does not bid you be an ascetic; it is no leveller; it would not destroy or disorganize society; but it asks you to take all its pleasures, its joys, its dignities, as refreshments on your journey; it forbids you to stop there, to feast and be satisfied; it enjoins you to go on with greater speed and greater energy, looking for a city that hath foundations, a better country, "an inheritance that remaineth for the people of God." Our rest is in the future; and our instinct, in looking into the future for it, is partly a Divine, partly a human one. The way to rest, and the only way, is that which was announced in Palestine; "I am the way; no man cometh to the Father but by me." Man's soul had originally God for its inhabitant; it has lost him; and, until God return to that soul, it can never have peace. Do not then, I beseech you, reader, not separating myself from you, do not let the world overwhelm you; do not let your heart be crowded and trodden down by its traffic, its cares, and its toils. Rise above it; live above it; be in it, but not of it.

And the way, let me add, to dislodge the love of the world that now is, is to read much, think much, of the brighter world that is to be. It is a great law of our nature, in this world, that we never can get a man to lay aside the preference he has, by preaching against it. If there were men that were indulging in all the pleasures of the world, I should not think of beginning to preach against them. I should never make a man give up the enjoyment that he has, whatever it be, until I have shown him, and made to bear upon him, a brighter enjoyment than he knows of. The only way to dislodge a bad preference, is to bring to bear upon it a good or a better preference. It is the brighter light that puts out the dim one; it is the sunbeams shining on the grate that put out the fire; it is bringing the heavenly inheritance nearer, that will make your earthly preferences grow feebler.

Wings, and the Way to Use Them.

In all divine things, speculation is more familiar to us than practice; we often begin at the top to fall to the bottom, when we should

have begun at the bottom, to work our way by God's grace, slowly, but surely, to the top.— Every step of the way, if we would be sure, must be by experience; wings, and a sudden flight, will not do. There must be a patient waiting on the Lord, before the wings can be used, and the wings must grow out of our own souls by practical divine grace working first within; for God does not fasten the wings to our shoulders, to give us the luxury of flying, but while we are waiting upon God, the wings are growing, and become strong. Everything lasting is a labor, a work, and thus it becomes a habit, permanent and powerful. Our heavenly *habits* are wings; when they are well set, and thoroughly informed, then they bear us upwards; until that be the case, we have to bear them, and it may be hard work; as the formation of all good habits is at first in fallen natures. But it is an unspeakable blessedness in this law of habit, working heavenwards, that what at first was labor becomes infinite delight. The nearer we are borne towards heaven, the more elastic and spontaneous becomes the motion of our wings, till it is almost involuntary, just like the play of the lungs in a clear June atmosphere. An albatross, rising from the sea, has to run upon the waves at first, but once risen and soaring, there is hardly a perceptible motion in the broad, white pinions of the majestic bird. Such are the wings of habit, wrought out by divine grace, and winging the regenerated nature to the throne of God. They that wait upon the Lord shall renew their strength; they shall mount up on wings as eagles; they shall run and not be weary, they shall walk and not faint.

Now, it is a sad mistake for men to have wings, and not use them, not fly with them.— Why, if we have wings, are we not all soaring? The Christian life, in too many cases, is like a sea of agitated waves, along the surface of which the albatrosses are half running, half flying, but never rising into the bright, clear air. The pursuit of game keeps them on the surface.— So the wings of too many Christians are only spread to keep them from drowning while pursuing the things of earth, not to raise them towards heaven. Too many persons seem to use their religion as a diver does his bell, to venture down into the deep of worldliness with safety, and then grope for pearls, with just as much of heaven's air as to keep them from suffocating. Now, our air was given us not for the purpose of diving for pearls, but for breathing freely, rising from the world, and soaring towards God and glory. And wings are given us, not for the purpose of enabling us to stay fluttering on the surface of the water till we have caught our prize, but to bear us upward, upward, to the throne of God.

Oh that I had wings like a dove! then would I fly away, and be at rest! But my dear friend, says the faithful Prophet beside the Psalmist, and the gentle monitor within, you *have wings*, and what you want is to use them freely, confidently, trusting in the Lord. Oh I that knew how to break forth from my prison, says the Christian in Giant Despair's castle. But thou despairing soul, says the same voice of faith and duty, thou hast a key of Promise in thy bosom that will open every lock in Doubting Castle, kept by Giant Despair. Pluck it out and try.

Certainly, it is not so much wings that we need, as the heart to use them aright, the willingness to bid adieu to earth, and fly away from earth with them. A dove could not fly if we tied her with a weight to her dove-cot. A lark could not soar if her feet were confined in the net of the fowler. But surely in vain is the snare laid in the sight of any bird. The very instinct of the little creature will not let it seek even its food where the net has been plainly laid over it. But the Enemy of our souls may lay his snares right in our view, and yet we sometimes make directly at them for the sake of the glittering prizes that seem to be beneath them, and which we think we shall have skill enough, by the help of our wings and great watchfulness, to snatch away without getting entangled. But it is perilous work flying at snares; it is much safer, wiser, and better, to keep clear of them. And our wings were given us for this very purpose, and to bear us up to heaven.

But we cannot always be soaring and swinging. Even the Psalmist has to confess this, when he says, My soul cleaveth unto the dust; and, My soul melteth for heaviness. No! but you can always keep above the world by God's help, by watching unto prayer; just as, the moment the Psalmist finds the glue upon his wings, and has to complain of dust and heaviness, he cries out on the instant, Quicken thou me according to thy Word! And when he has done this a little while, then again the wings get free, and he is able to say, As the hart panteth after the water-brook, so panteth my soul after Thee, O God! And when he can say, My soul followeth hard after Thee, then he is able say, Thy right hand upholdeth me!

So it is that fervent praying is itself soaring.

The soul may seem in the sad experience of its own heaviness, to be in the dungeon, but God sees that while bemoaning its own earthliness, and crying out imploringly for deliverance, it is in reality winging its way toward heaven. And soon it will see and feel the light upon its own wings. But if it fly in the darkness, it is not less flying. Our prayers are really and truly the wings of our souls. Sometimes it is possible that the enjoyment of light and sunshine itself may make us indolent in the use of them, and then a dungeon-experience is necessary to set us at work. God can at any time take the wings from the soul, and let it drop, and then again it has to cry out, Bring my soul out of prison, that I may praise Thy name! There is this prison-experience, as a child is sometimes shut up in a dark room for punishment. But it is not God's fault, but ours; for God would much rather we would live habitually in the light of his countenance, and be ever free upon the wing, singing and soaring.

The joy of the Lord is our strength, and among the first most precious fruits of the spirit are Love, Joy, Peace. But then follows *Long-suffering*. Now this long-suffering may itself be of such a nature, for a season, as to restrain a Christian's joy, and possibly becloud his mind as to visible peace and comfort. Even the very conflict that is sometimes necessary to maintain long-suffering and patience, may prevent joy even while it is preparing the way for more permanent and unchangeable joy. The fruits of the spirit, the elements of grace itself, in a partially sanctified nature, in conflict with our corruption, sometimes work, almost like fermentation or strife, while coming to an adjustment and harmony. A calm, serene, heavenly minded soul, where Love is the regent of all the graces, seems just on the verge of heaven. But much discipline, it is likely, will have had to be passed through, and many states and trials of mind very different from joy, and many activities of the soul very different from flying, before that heavenly triumph is attained. And therefore, though joy is a very precious thing, yet the want of it, if other graces are active, is no proof against a Christian's piety.

Independent.

The Progress of the World.

MESSRS. EDITORS: The courtesy with which you noticed an ill-founded remark with regard to "the President of one of our largest Puritan Colleges in New England as holding that Christianity was a failure," leads to the inference that you will not be unwilling to admit a short article to your columns which may unfold to some extent the views held, not only by that gentleman, but by many devoted and faithful ministers in this country and in others, to whom Christ and his religion are inestimably dear.

The views generally held by Christians is this:—That the world is gradually advancing to the level of Christianity; that Christianity is assimilating to itself more and more all opposing and conflicting religions, and that it is peaceably to extend itself till ultimately it takes possession of the whole earth; that a wide diffusion and visible triumph of the gospel draws on apace, and that now, without any new or remarkable pause, truth and piety are to increase, and receive the homage of larger and larger portions of mankind, "until the whole earth is filled with the knowledge of the Lord." A contrary opinion may assuredly be entertained without subjecting one to "painful" surmisings and charges. There are many who hold a different notion, and think that current events and the tenor of prophecy confirm it. They do not hold that "Christianity is a failure," but that it accomplishes the full purpose of the Almighty, and secures salvation to all whom God has elected to this end. They believe that the secular spirit is peculiarly ripe with intelligence and power in these days; that there is a commencing of church and world, which is likely to prove almost fatal to the element of piety.—They hold that this is going on, and meanwhile God is saving a few out of the world, as in all time past. They look not to the conversion of the world to Christ, but to the time when the Father shall "give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession," and, "He shall break them with a rod of iron, and dash them in pieces like a potter's vessel." They suppose that the world in general will grow worse and worse till the period of its retribution and destruction; that the church will not maintain its relative position, and scarcely its absolute position, with respect to it. They believe that the gospel of the kingdom must be preached in all the world for a witness, not for its renovation; and then cometh the end. They believe that all the elect will be "called out" and saved. This they consider to be the triumph of Christianity.—They think that the world will make progress in infidelity and irreligion, until the description of the last days by Peter, in his second epistle, second and third chapters, and by Jude in his epistle, shall be entirely applicable. They believe in the declension of the Church, by the

introduction of secular aims and agencies and individuals, and in the degeneracy of the race at large. Therefore they urge the more entire consecration of Christians, and the more steadfastness in the doctrines of faith, knowing that "perilous times shall come." They believe, with Paul, that the "mystery of iniquity already worketh and will work," and that "all which hindereth will hinder, till it be taken out of the way," "when that wicked shall be revealed," "whom the Lord will destroy by the brightness of his coming and the word of his mouth." They hold that at the commencement of the millennium, the time when Christ's kingdom shall be established, almost the last vestige of faith in God will have disappeared; and "it would seem," says Isaac Taylor, "as if one convulsive effort would overthrow the belief in immortality." "If there is one passage in the Bible having reference to the things of the present dispensation," says the eloquent Henry Melville, "on which we look with greater awe than another, it is this of Christ Jesus, 'When the Son of Man cometh, shall he find faith on the earth?'—Luke 18:8. It would seem to mark out a fierce conflict of antagonistic principles issuing in the almost total ejection of Christianity; so that when the day of the second advent is ushered in by its august heraldry, it shall dawn upon a blackened scenery, and discover the mass of mankind carrying on, amid demolished temples and desecrated Bibles, the orgies of a desperate revelry."

"At this very moment," says Taylor, again, "when the controversy between sense and faith draws to a crisis, when the congregation of Christ shall have thinned daily, and all shall have gone out but the few who maintain a good profession; when the hostile parties are confronting each other in suspense, yes, in the depth of that hour of darkness, at midnight, a cry shall be heard, 'Behold, the Bridegroom cometh!'" I might refer to Professor Taylor Lewis, as holding similar views, when he says, in the Biblical Repository of October, 1848, "It may be that we have been first sent on, as pioneers, to sound that dangerous transition flood, which must intervene between the old corrupt church and state alliance of the past and that still closer union, in the church and state of the future, which God alone knows how to bring about; the future, we mean, not of the dreamy infidel reformer, but of that prophetic advent which, perhaps tarries until men shall be at length wearied of political experiments, and driven forever out of their ungodly dependence for their highest good on certain mere political forms."

But while there is a large class of men, sagacious and thoughtful, who regard the general course of mankind to be progressive, and who contemplate the future with apprehension, as the theatre of unbelief and atheism hitherto unparalleled, they are not all satisfied whether this is to be followed by the establishment of the spiritual or personal reign of Christ.—Some agree with Dr. Hopkins, that a spiritual kingdom is then to be set up. Others agree with Melville, that Christ is to "make the place of his feet glorious," and appears with his saints. This latter view is maintained by no inconsiderable portions of the Church of England, by many able Dissenting and Presbyterian divines in Great Britain, and by many respectable and honored men in our own land. I might mention such names as Hon. Gerard Noel, Bickersteth, Dr. Wolff, Rev. Drs. Hamilton and Cumming, Melville, McCheyne, and many others, whose names should give no authority to their views any further than they are derived from Scripture. They believe that this earth is yet to hold her jubilee; that Christ is to triumph gloriously; that he is to bruise the serpent's head, according to the first prophecy of the Messiah. They believe that the scenes which witnessed a Saviour's humiliation are to witness his glory; that the "spot hallowed by the footsteps of the Man of Sorrows are yet to be irradiated by the magnificent presence of the King of kings"; that the theatre of his shame and agony is to be the scene of his personal exaltation, and that the sun in his circuit round the renewed earth "shall shine upon no habitations but those of disciples of Christ, and behold no spectacle but that of a rejoicing multitude walking in the love of the Lord our Redeemer."

Such is a general and inadequate statement of the views of many truly excellent and conservative men of our day. If their belief is scriptural, it is of God, and will stand. If it is not scriptural, it cannot stand; and certainly many who adopt it would not willingly hold it a moment when convinced of its falsity. If I rightly understand those who maintain this belief, there are none more tenacious in adhering to the doctrines of the Atonement, and the Church. They are not heretical nor disorganizers, but most profoundly attached to Christ crucified, and to the Church bought with his blood. It remains to be seen whether their positions are tenable and in accordance with the infallible standard. Whither that leads all true Christians and Christian students will readily

follow. Meanwhile let us bear in mind that there is yet "much people to be saved," and that we should work with our might what our hands find to do.

Vermont Chronicle.

Jeremy Taylor's Thoughts.

Do we have such thoughts in the writings even of good great men in our days? Oh, what richness, freshness, beauty, poetry, breathe and burn in the pages of Jeremy Taylor! We ought to read, and others like him, more than we do. From a page in the "Literary World," devoted to a review of his writings, we pick these gems. How they sparkle, though they are all in mourning!

"All the succession of time, all the changes in nature, all the varieties of light and darkness, the thousand thousands of accidents in the world, and every contingency to every man, and to every creature, doth preach our funeral sermon, and calls us to look and see how the old sexton, Time, throws up the earth, and digs a grave where we must lay our sins or sorrows, and sow our bodies, till they rise again in a fair or an intolerable eternity."

And again:

"So have I seen a rose newly springing from the clefts of its hood, and, at first, it was fair as the morning and full with the dew of heaven, as a lamb's fleece; but when a ruder breath had forced open its virgin modesty, dismantled its too youthful and unripe retirements, it began to put on darkness, and to decline to softness, and the symptoms of a sickly age; it bowed the head, and at night, having lost some of its leaves and all of its beauty, it fell into the portion of weeds and worn-out faces."

"For so have I known the boisterous north wind to pass through the yielding air, to which it opened its bosom, and appeased its violence by entertaining it with easy compliance in all the regions of its reception; but when the breath of heaven had been checked with the stiffness of a tower, or the united strength of a wood, it grew mighty and dwelt there, and made the highest branches stoop, and made a smooth path for it on the top of all its glories."

"All is well as long as the sun shines, and the fair breath of heaven gently wafts us to our own purposes. But if you will try the excellency, and feel the work of faith, place the man in a persecution; let his bones be broken with sorrow; let his bread be dipped in tears, and all the daughters of music be brought low; let God commence a quarrel against him, and be bitter in the accents of his anger, or his discipline, then God tries your faith."

Warning and growing more vigorous as the labor of description increases, he proceeds:

"In our health and clearer days it is easy to talk of putting trust in God; we readily trust him for life when we are in health; for provisions when we have fair revenues; and for deliverance when we are newly escaped: but let us come to sit upon the margin of our grave, and let a tyrant lean hard upon our fortunes, and dwell upon our wrong; let the storm arise, and the keel toss till the cordage crack, or that all our hopes bulge under us, and descend into the hollowness of sad misfortunes; then can you believe, when you neither hear, nor see, nor feel, any thing but objections?"

The Moral Law.

The following just and eloquent view of the Moral Law, as given to Moses from Mount Sinai, is from the pen of the late Hon. Samuel L. Southard, formerly at different times a Senator in Congress from New Jersey, and a member of the Cabinet at Washington. It is taken from a discourse which he delivered at Princeton:

"I refer you to the twentieth chapter of Exodus, where in the space of about fifty short lines, there is a code of law, more comprehensive, more just, more suited to the condition of all men, and better fitted to promote and secure their happiness, than any other ever offered to them; a code, which did not belong to the ritual or ceremonial law, given to the Jews.—That found its fulfilment in its sacrifice upon Calvary. This is of perpetual obligation, and rests upon us with all its original sanctions.—You have read it again and again, and committed it to your memories, and heard commentaries upon its meaning. Have you examined and reflected upon it, to see how far it is perfect, when compared with other lawgivers? of Numa, Solon, Lycurgus? Make the comparison. You will find them defective, weak, unfitted to secure the happiness and prosperity of those on whom they were to act; filled with evidence that their authors were men of a like frailty with ourselves. With this, you can find no such fault. You cannot alter it, add to it, or take away from it, without detracting from its value. And when you see it thus complete, ask yourselves when, where, by whom, and to whom it was promulgated.

"About three thousand five hundred years ago, in the most desolate region of Arabia Pe-

tre, six hundred thousand men, 'from twenty years old and upwards, able to go forth to war, besides women and children, amounting in all, probably, to more than two millions of human beings, of all ages and descriptions, were assembled around the foot of a mountain. If we regard them as unconnected with a holy dispensation, they were fugitive slaves, from a land where, for nearly two centuries, they and their fathers had been doomed to a dreadful servitude, and to the ignorance and debasement which a cruel tyranny imposed. They were fleeing through a wilderness, which then, as now, could afford no support to man or beast; they were afflicted with hunger and thirst, with nothing before them but nakedness, enemies, and death; and they were ignorant, restless, impatient, in disposition, without government or laws. What code could be adapted to such a people? What authority sufficient to subject them to law, bind them to obedience, and guide them to virtue and happiness?

"While there assembled, thunder and lightning, and the sound of trumpets, were upon the mountain, and the man who assumed to be their leader, purported to receive this code of laws immediately from the God whose terrors were before them, to bind and govern them and their descendants, forever. And who was this leader, who gave such a law to such a multitude under such circumstances? A man who, for forty years of his life, had been bred up among the debaucheries of the Egyptian court. He was not ignorant, for he had been instructed in all the learning which gave fame to the schools of the Heliopolis of the Nile, and attracted to them Herodotus and Plato, and other philosophers; but that instruction was calculated to imbue him with a superstition, which, descending from the adoration of the heavenly bodies, had sunk to the lowest degradation, the worship of the reptiles of the Nile. A man who had slain an Egyptian and fled from the vengeance of the laws—a man who for forty years more, in exile from his country, had tended the flocks of a shepherd of Midian, and when his crimes were forgotten, had returned to persuade the slaves of his lineage to rebellion and desertion—rebellion against a power, the trophies of whose conquest had been borne from northern Asia to the Indies and the Ganges—desertion, with a view to conquer and exterminate nations far more numerous, fierce, and warlike than themselves, and take possession of a land, which, if this be true, had been promised to their great progenitor four hundred and thirty years before; but this book was not then written to teach them that promise, and elevate their hopes to fulfilment. Nor had that progenitor and his immediate descendants possessed and ruled over it; but for precisely one-half of that long period, like the pastoral Bedouins of more recent times, had wandered over and pitched their tents in certain portions of it, and for the last half they and their fathers had dwelt in Goshen, until their leader tempted them to this most hopeless, desperate of all human enterprises. And this leader, too, had no peculiar powers or genius for persuasion, for he was 'not eloquent,' but 'slow of speech and tongue,' and had to depend upon another to be his mouth-piece before Pharaoh.

"Such was the age of the world; such the multitude he led, and such the man who promulgated this law, if you deny that God was its author. Take its perfection, and all the attending circumstances, and no honest credulity can resist the conviction, that a mightier than Moses spoke—a present, all-knowing, all-governing God. It were wiser to adopt the follies of the atheist, and attribute all things to chance, than to deny this truth.

"It were as easy for such a man to generate the matter of the universe, and make a world, as to promulgate such a law, in such a mode, and bind not only such a people, but the whole civilized race of men, for thousands of years.

"Yet all this has been done. For forty years more, the last equal third part of man's life he led that multitude through troubles and wars, distresses and afflictions, which have no parallel in the history of mankind; and at last, on the borders of the land where they were to practise this law, surrendered their government to another leader. And in that land while the sanctions of this law were regarded, the people were happy and glorious; when those sanctions were spurned, ruin and dispersion were their allotment.

"This law is carried out in all its breadth and spirit, in the Sacred Scriptures. It has descended from the wilderness of Arabia, through all the changes of times and nations, never, for one moment, deserting the land which it first governed, for portions of it are still read and taught by a wretched remnant, amid the ruins of the cities of Palestine; but it has passed from thence over oceans and continents; inhabited the cottage of the peasant, ascended the seats of power, and become the foundation of the codes of all Christian nations. Since the hour of its promulgation, Israel has risen to the greatness of glory, which Solomon possessed, and been dis-

persed in every land, a proverb and astonishment. Nations have flourished and fled away like the mists of the morning, and their names are lost.

"Imperial cities and the monuments of the great have crumbled and been swept away with the hearth-stones of the humble: but Horeb still stands amidst the desolations of the wilderness, an evidence of the presence of the Author of this law; and this has continued to roll on with undecaying power, in contempt of all the passions, and philosophy, and infidelity of man. Its principles are still found in accordance with our interest and happiness, and have their home in the inmost depths of the pure heart."

N. Y. Observer.

"What is My Reward Then?"

1 CORINTHIANS 9:18.

The question should be proposed to ourselves. What is the answer which our consciences give? The inquiry is a solemn one, an earnest one. It is full of meaning, as also must be the reply. The apostle Paul found his reward in the consciences of duty performed. He sought to preach the gospel; he loved to preach it because he was thereby serving and honoring his divine Lord and Master. He sought to preach it and commend it with fervor to the refined Athenian, as well as the stalwart Roman and penurious Jew, because he knew the soul of man to be far more precious than rubies, and more richly valuable than the diadems which deck the brows of earth's lofty children. He loved to preach the gospel because it was the dictate of Jesus. The blessing of Jesus accompanied his impressive utterances. More than this he could not consistently desire, more than this he could not have obtained. And he had his reward. He had it in the approving smiles of his heavenly Father; he had it in the earnest prayers of his brethren; he had it in the assiduous labors of his fellow disciples; he had it in the sweet, placid look, the prayerful countenance, the affectionate gesture. But what were all these to his final reward, the reward which he possessed as soon as his last battle with Satan was fought, as soon as his last foe was conquered, and which he now possesses in the full glory, the uninterrupted, the immediate presence of his Creator—God?

What, reader, is your reward, or what shall it be? According to the Bible standard, where shall your portion be—with the righteous or the wicked; with the eternally happy, or the eternally condemned?

Rewards are sometimes commenced this side of eternity. You can remember perhaps how some pious friend, whose exemplary conduct and unstained character have rendered his name a synonym of virtue in your village or town, has increased in riches and honors, and gone down to the grave all matured for glory. His reward had commenced even here, and yet the earthly was scarcely a dim shadow of the heavenly, and the honors of life bore but a distant and vague resemblance to the honors conferred by angel and archangel. God does bestow his blessings upon some of his servants in a manner pre-eminent and rare. In his all-wise providence he withholds worldly prosperity and honor from some, because perhaps he knows it to be inconsistent with their ultimate salvation. A sudden or even a gradual acquisition of wealth is somewhat debasing even to the comparatively pure mind, and would be much more so to the man whose love for Jesus has not grown to that condition of stability which characterizes the matured and intelligent Christian.

Where is your reward? Is your treasure in heaven?—your heart will be there also. Is the service of God your pleasure and delight? Do you love to obey and fear to offend him? Then you may reasonably hope for and expect to receive your reward in heaven. The course of the Christian is a plain course. Sin causes it to appear devious. The way to glory is a straight and narrow path. Sin renders it dark and offers many by-paths to lure the traveler away. Let your reward be where God would be pleased to welcome us all. Let not kindred hinder or friends disturb you in your love for the Saviour. They need a Saviour.

Let not vice, though it be associated with power, persuade you from the path of rectitude, the course of duty. Oh, what terror, what awful agony will possess those sinners at the last day and through all eternity, whose business in this life was to endeavor to delude the unwary and those whose minds were not founded upon the rock—Christ. Let us not so err. Let us press on to the mark, and Jesus has promised that those who seek it, seek salvation through his blood, shall obtain it. The effort will fail if it implies success through any other Saviour.—Jesus Christ taketh away the sins of the world. None but Jesus therefore can save. Oh, look for your reward in heaven. Look for it. Look through Christ. Those who reach heaven must ascend the cross of Christ. They must, so to speak, toil through Gethsemane, and suffer and bleed on Calvary. The world affords many Gethsemans for the exhibitions of its

rival sneers and bitter railings, and many Calvarys for the crucifixion of our heart's long-cherished hopes. But there is a reward for all these. It is worth all the pains and all the sacrifices which can visit or lacerate the bosom.

Wicked and tormenting men eke out their hellish malice this side the grave, and then go to the torments they so richly merit. Pray, seek, strive, and yet be confident. Wait patiently till your labor is accomplished, and at that moment will the sweet voice of Jesus be heard sounding from the third heavens, calling you away to the reward which he has prepared for all those who love him.

Christian Intel.

St. Peter's Chair.

In lady Morgan's "Italy" appears a story which, it seems she was told by the celebrated French scholars Denon and Champollion—that the chair which is preserved and venerated at Rome as the seat of St. Peter, was, during the French invasion, subjected to an inquisition and sacrilegious examination, and found to bear upon it the somewhat untoward inscription, "There is but one God, and Mahomet is his Prophet." The evidence on which the tale rests is weak enough—the relation at an evening party by two gentlemen, who probably did not feel themselves bound to spoil a good story by superstitious accuracy, especially at a time when the Pope was not quite so high in favor with our volatile neighbors across the channel as he has been since he has become wholly insufferable to his own subjects. We should have thought that Cardinal Wiseman might have replied to this statement, if his mind was so peculiarly constituted as to think it worth replying to at all, with the temper of a man of the world and the urbanity of a gentleman. The terms, "unblushing calumny," "foolish and wicked story," "truly profligate waste of human character," "assassinating of private reputations," and so forth, are the mild and gentle reproofs which this meek man of Westminster has borrowed from those peculiar purlieus wherein, he informs us, he delights to dwell for the castigation and conviction of his female antagonist.—Nor is his logic much superior to his moderation. The most compendious course to refute the calumny, he says, would be to give the attestation of those who have been in the service of St. Peter's since a period antecedent to the French invasion; but the Cardinal naturally considers that they would not be believed, and therefore betakes himself to another method: he first describes the chair as a Roman one, and then gives the strong grounds for the tradition of its being St. Peter's, though we do not find he keeps his word in this latter particular. These might be very good arguments, if the chair had been sold by Alexander VI., or destroyed by the soldiers of the Roman Catholic Emperor Charles V., or broken up for firewood by the troops of Napoleon. But, as the "sacred relic" is still *in rerum natura*, we avow so much of a heretical predilection for the philosophy of Galileo and Bacon as to prefer the simplest experiment to the most refined and elaborate argument. The most compendious way, as Lady Morgan remarks, would be to remove the cover and show the chair: but that is not to be permitted; the curious must be left to decide between the antiquarian argument of the Cardinal and the positive testimony of the lady. Pity the point had not been raised during the brief existence of the late Roman Republic.—The triumvirs, we imagine, would have felt little scruple in bringing to the test of experience this otherwise insoluble question. Even now it is not too late; if the thing is worth getting into a passion about, it is worth clearing up, particularly as Cardinal Wiseman considers the story would suffice, if proved, to blight for ever the character of many respectable and dignified individuals, to hold up to public abhorrence the hierarchy of a religion professed by millions of Christians, and record against that religion itself a weighty charge of hypocrisy and imposture. We do not see how this results; but, if it does, and we have Dr. Wiseman's word for it, surely it is better to pull off the covering of a chair than to have one's character blighted—to sweep away dust and cobwebs, than to be held up to abhorrence—and to expose the relic to the blaze of day, rather than lie under the charge of hypocrisy and imposture. A little water clears us from this deed; how easy is it, then! A few touches of the housemaid's broom can sweep away, according to the Cardinal, these grievous calumnies; and yet that broom is withheld. How extraordinary dear female labor must be in Rome.

Long, for St. Peter's, this same chair had passed, 'Till Lady Morgan hurt its reputation, Thereby provoking the tempestuous blast Of Dr. Wiseman's zealous indignation.

According to my Lady's story, When Bonaparte, in quest of glory, Invaded Rome, some Frenchman—men of science— Who on tradition place but slight reliance— Dragged into light this holy Chair, Stripped it, and swept the dust and cobwebs off it,

When lo! they found its back to bear A queer inscription, hard to read, Which proved to be the brief, but famous creed, Concluding with, "and Mahomet's his Prophet!"

All this the Cardinal denies, As though it were a pack of lies, Which, to refute, his Eminence describes This hallowed Chair—though he has never seen it; One would have thought the way to stop all gibes Would have been simply to unscreen it.

* * * * *
Pius the Ninth, 'tis right and fit, On a becoming throne should sit: One that's symbolical and allegorical, This is my notion of a seat Which for Rome's Pontiff would be meet, Constructed to embody facts historical. The portion that sustains the Papal weight Should be Mosaic, wrought of shells exploded; Four cannons for its legs, this Chair of State Should have, and for its arms two mortars loaded; The back let Gallic bayonets prop, As columns, or pilaster-wise assorted, With the Tiara on their top, By way of showing how it is supported. Thus fashioned, not a soul will dare To raise a doubt about this Chair. However heresy their minds may bias To vote St. Peter's Chair a "flam," Posterity will, sure I am, Always believe in that of Pius.

The Best Friend.

My Saviour is my best friend. It was in proud contempt that Jesus was called "a friend of publicans and sinners," by men who had chosen the friendship of the world as their portion. Most gladly will I class myself among the outcasts of mankind, if I may but acquire an interest in the friendship of the Lord Jesus Christ. The mutual attachment of David and Jonathan was a beautiful example of human friendship. But it was a faint, and feeble, and cold affection, compared with that subsisting between Christ and the soul he loves. O! that mine for him was more nearly proportioned to his for me. When through sin I stood friendless in the world, Jesus undertook the fearful office of "surety," under circumstances so difficult, that had all the created intelligent beings in the universe stood forward, their single or united bond could not have been accepted for me. While I have had to lament the humors and fickleness of human friendships, he has proved himself to be the "friend that loveth at all times." My heart has often been cold, and my regard wavering. He has never changed. When even near kinsmen have treated me with neglect and indifference, he has shown himself a "friend that sticketh closer than a brother."—The cross, on which he died for me, and by which I am crucified unto the world for him, is the bond of our union, and allows of no separation. The piercing nails fastened him to my soul, and fastened me to him in an indissoluble attachment.

Times occur when the best of friends proves his loving by giving me pain. "But faithful are the wounds of such a friend," for they are inflicted to save me from the deceitful kisses of the enemy. What intercourse of friendship so effectually "sharpeneth the countenance," as Christ's? Jesus I can, and do esteem above all others, and he merits supreme regard. He has (Lord enable me to say it in sincerity) no rival in my heart. Many share his love with me, but this lessens not my portion. In all my perplexities I can open my mind to him, and repose in his wisdom. In all my difficulties I can have recourse to his power, and in all my wants to his rich bounty.

He not only permits me to call him my friend—a liberty often given by a superior to an inferior—but he also addresses me by the same endearing title. Thus he spoke of Abraham: "Thou, Israel, art my servant Jacob whom I have chosen, the seed of Abraham my friend;" and the Lord said to his disciples, "I have called you friends." I have tasted the sweetness of this life. It will allay the bitterness of death. It will diffuse its fragrance over my eternity. "This is my friend, O daughters of Jerusalem."—Sol. Song, v. 16.

CHAIRS TO MEND.

Enshrined at Rome there is a certain Chair, Concerning which, as you may be aware,

A terrible dispute at present rages

'Twixt two old women I won't say,

Because one writes in such a clever way,

And I don't know precisely what her age is.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, APRIL 5, 1851.

All readers of the *HERALD* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE THEOLOGICAL AND LITERARY JOURNAL,

Edited by DAVID N. LORD, No. XII. April 1851. New York: published by Franklin Knight, 140 Nassau-street. London: John Chapman, 142 Strand. 1851.

The first article of this number is a notice of Mr. BROWN's book on "CHRIST's Second Coming," numerous extracts from which have appeared in the present volume of the *Herald*. Of this work Mr. LORD justly remarks that "it mainly proceeds on gratuitous and unauthorized assumptions, and owes its effectiveness to the false issues it creates, and the adroit appeals to prejudice and passion with which it abounds." Mr. LORD notices the fact that the question at issue "is the question, What are the marks that distinguish literal from figurative expressions? What are the true laws of literal and figurative language and symbols? And how are they to be applied? And that nothing can be accomplished towards the settlement of the controversy, except by the determination and application of those laws."—He also shows that Mr. BROWN "wholly omits this first and essential step;" that he has no conception of the laws which govern the use of figures, symbols, &c. Mr. LORD further says:

"The means, also, which he employs to demonstrate his theory, are as exceptionable and untrustworthy as the general plan of his discussion. His chief expedient is the employment of testimonies to sustain his propositions, that yield them no support whatever. No characteristic of his work is more indubitable and conspicuous, than the deceptiveness and sophistry of its reasonings. He states his propositions with sufficient clearness, and goes through the form of demonstrating them; but the passages which he alleges as proofs, usually present no ground whatever for the results he deduces from them, and answer no other end than to enable him gratuitously to assume them with an air of demonstration. Thus to prove that all who die, are to be raised *at the same time*, he quotes passages that simply teach that all are to be raised; and to demonstrate that all are to be judged *at the same epoch*, offers texts that merely show that all are to be judged."—pp. 533-4.

Mr. LORD next proceeds to notice the propositions of Mr. BROWN, and is, we think, himself, not altogether faultless in his reasoning. The first proposition of Mr. BROWN is that "the church will be absolutely complete at CHRIST's coming." This, we think Mr. BROWN fully demonstrates. From this he argues that CHRIST cannot come till after the Millennium. While we admit the soundness of his proposition, it being equally demonstrable that CHRIST's Advent is pre-millennial, we conclude that the work of saving souls ceases with the establishment of the Millennium kingdom.

Mr. LORD attacks the soundness of the proposition itself. Mr. BROWN adduced in proof 1. Cor. 15:23: "But each party—*ex aucto de*—in his own order, CHRIST the first fruit; afterwards, *they that are* CHRIST's *at his coming*;" and argues that its burden is "the resurrection of *believers* in general," at CHRIST's coming; and consequently no believers will subsequent to that event be subjects of the resurrection. Mr. LORD conclusively enough shows that it was particularly PAUL's object not to prove the resurrection of believers, but the doctrine of the resurrection. He says:

"The subject in debate between him and the false teachers whom he was opposing, is the resurrection of the dead without consideration whether they are holy or unholy. The doctrine taught by them was, *οὐ αναστάτις ἐν πάνταις οὐδὲν εἰσίν*, that there is not a resurrection of the dead; not simply that there is not a resurrection of the unholy. The apostle accordingly meets their denial of a resurrection, by showing that it is a denial that Christ himself had risen, and is equivalent, therefore, to a denial and overthrow of his whole work of redemption."

** * * * *

"All who die by Adam are to be made alive by Christ. But all who die, whatever their character is, die by Adam; all who die, therefore, whatever may be their character, are to be made alive by Christ. The resurrection is to be by man, in the same manner as death is. But the death of all who die is by man; a resurrection, therefore, of all who die is to be by man. As it is no peculiarity of the righteous that they die by Adam, so it is no peculiarity of theirs that they are to be raised by Christ. This is the philological and logical meaning of the passage, and the only construction it will bear; inasmuch as all who die by Adam will not be made alive by Christ, unless all who die, evil as well as good, are made alive by him."—pp. 538, 539.

This is correct; and Mr. BROWN is undoubtedly in error in concluding that PAUL was attempting to prove the resurrection of a class. Still, the question here at issue, as far as this text is concerned, does not appear to be touched. While it teaches the resurrection of all, it also teaches that they who are CHRIST's will be raised at CHRIST's coming, and that they who are not his, at a subsequent epoch. This, Mr. LORD does not dispute. He says:

"That which the apostle teaches in the verses we have quoted is, first, that there is to be a resurrection of the dead; which having proved from the resurrection of Christ, he then proceeds to show that it is to be co-extensive with death, and to be procured by Christ, as death was caused by Adam; and finally, that every one is to be raised in his own band—Christ, who is the conqueror of death, first—next, they who are his at his coming; and afterwards, the last division, who are not his."—p. 541.

But he adds: "Not a syllable is uttered by him that affirms or implies that the second band embraces all, as Mr. B. asserts, who belong, and are to belong, to the redeemed church, and partake of salvation."

Here we join issue with Mr. LORD. If every one is to rise in his own band, or company, and they who are CHRIST's are to rise at CHRIST's coming, how can there be any who are CHRIST's, who do not rise at his coming? If any such there should be, would it not contradict the declaration that they who are CHRIST's will then rise? Mr. LORD says, and that truly, that it does not follow because "all the dead that are CHRIST's will be raised at his coming, that none others, either then or at a subsequent period, are to be his." Admitted, but then he also admits that at the resurrection of the last band, death is to be destroyed, and that "one of the bands must of necessity consist of those who are not CHRIST's." We would then inquire, how any who are CHRIST's can be raised in that band? and how can any who are CHRIST's be raised, in their own band, if they are not subjects of the resurrection that transpires at the Advent? If any believers endure the penalty of death, after the resurrection of the band in which those who are CHRIST's are to be raised in, how can they be raised in their own band? They cannot be raised in the band of the wicked, and if they are raised at all, must there not be more than two resurrections? And where in the pages of inspiration, are more than two resurrections implied, or even hinted at?—where is there any intimation of the resurrection of believers, excepting of those raised at CHRIST's coming? It is inconceivable that any believers subjected to death after the Advent, would be left without a resurrection; and it is equally so, that an event of such magnitude should be left without any intimations of such an occurrence. As clearly as PAUL demonstrates that all die in ADAM, their federative head, and that all are made alive in CHRIST, so clearly does he demonstrate that all who die, and are thus made alive, rise either at CHRIST's coming, or in the band of the ungodly.

Mr. LORD next opposes the "assumption that *the dead* in CHRIST, at his coming are to embrace all that are ever to be saved by him," the fact that all believers will not have died at CHRIST's coming. He says:

"Both Christ and Paul and John teach that a vast number of his disciples are to be living at his coming, and to remain and be changed from mortal to immortal. Thus Christ announces that when he comes in the clouds of heaven, he shall send his angels, and they shall gather together his elect from the four winds, from one end of heaven to the other; and that some will be taken from the field, and some from the bed, and some from the mill—indicating that they will be living; and that when he sits on the throne of his glory, *all nations*, by whom are meant the living, not the dead, shall be gathered before him, and those of them whom he accepts shall go into everlasting life. Paul, also, expressly says respecting the resurrection: 'Behold, I show you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality.'—1 Cor. 15:51-53. So, also, 1 Thess. 4:15-17: 'For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not precede them that are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trumpet of God; and *the dead* in Christ shall rise first. Afterwards we who are living and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.'—pp. 542, 543.

And here he argues that "the dead in CHRIST at his coming are not to comprise all his redeemed, even at that epoch."

To this we reply, that if all who die in ADAM are to rise in their own band, the fact that some who are CHRIST's will be alive at his coming, and so need no resurrection, will not prove that some of CHRIST's who do die will rise in a different band than that raised at his coming. Again, the change from this corruptible to incorruptible, and from this mortal to immortality, we regard as equivalent to that of the resurrection on the part of those who sleep in Jesus. While the dead in CHRIST are raised incorruptible, the living are equally changed. While all do not

sleep, *all* are to be changed. The corruptible of the living and the dead alike put on incorruption, and alike put on immortality. We understand that even the living, who have the seeds of death corrupting their mortal bodies, received by the sin of ADAM, need to be made alive in CHRIST JESUS, as much as those who sleep with him; for such the apostle asserts are dead, and their lives are hid with CHRIST. And hence we conclude, that when they are thus healed, when the corrupting seeds are removed, and by their change to immortality they are restored from the condition into which ADAM's fall brought them, that they also rise with those who are then raised from the dust of the earth.

Some of Mr. LORD's reasoning respecting some of Mr. BROWN's other propositions, is far from being conclusive to our minds; but the limits of this article will not permit a detailed notice. But when he comes to notice the concluding portions of Mr. BROWN's work, then Mr. LORD's arguments are to the point.

ART. II. is "A Designation and Exposition of the Figures of Isaiah, Chapters XI. and XII."

This is a continuation of a valuable series of articles, which is continued in each number. The several figures occurring in the successive texts are pointed out, classified, and explained, in the order of their occurrence.

ART. III. is a consideration of the "Objections to the Laws of Figurative Language."

It is devoted to objections advanced by Prof. BUSH, against the laws of figures as advanced by Mr. LORD. He disposes of the Professor's objections very easily and very effectually. We subscribe fully to nearly all that Mr. LORD advances respecting the laws of figures. That "no passage can be figurative unless it has a figure in it," is to us self-evident. And we are not disposed to question the position that to oppose successfully the laws of figures thus laid down, it must be shown "either that there are figures that are of no species whatever, and cannot, therefore, be defined and assigned to a class;" or that they belong to classes different from those he has enumerated; or that there are figures of the classes designated which do not accord with the laws laid down.

Those who find a spiritual meaning in language, must meet this question before they make any progress in the interpretation of the language of Scripture. There must be definiteness in the language of the prophecies; and the figures used must be resolvable by fixed laws, which are easily elucidated by their general usage. We are not prepared to dissent from anything advanced respecting the use of figures. The only question in our mind is whether words may not be susceptible to different significations under different circumstances, without being considered as figures in the several places of their occurrence. When used in their primary sense, they are not metaphoreal; but when used in other senses they seem by Mr. LORD to be regarded as such. This may however be owing to our not having apprehended all that he has advanced respecting them.

ART. IV. is "Thoughts on the Interpretation of Prophecy."

The responses of the heathen oracles are noticed as having been uttered in equivocal, ambiguous, and enigmatical terms. And also that all false religious theories are based on allegorical interpretations. In distinction from the obscurity of such, the language of the Bible is intelligible. In support of this the writer remarks:

"That the sacred Scriptures are written in perspicuous language, is confirmed by those declarations which affirm that, in them, the Holy Spirit instructs the ignorant, makes the simple wise, and reveals the sublime mysteries of godliness to babes. The Psalmist celebrates the perspicuity of the word of God in the following beautiful strains, 'The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.' . . . The entrance of thy word giveth light; it giveth understanding to the simple. Nothing can exceed the elegance and sublimity of the words of our Saviour, when he spoke of the fact that the truth is revealed to persons whose minds are characterized by true simplicity. 'At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemeth good in thy sight.'—p. 644.

The reasoning presented respecting the adaptation of the language of Scripture to the understanding of men needs to be read in full, and no extract of a portion can give a clear presentation of its force. He shows that the difficulty of understanding Scripture is not in the language, but in the subject. We are to believe even if we do not understand. A child might not be able to comprehend the fact that the united squares of the base and perpendicular of a right angled triangle, are equal to the square of the hypotenuse; and yet he would find no difficulty in learning the terms used in the proposition. He could easily learn what was indicated by the base, the perpendicular, the hypotenuse, and their squares; and then, although he might not be able to demonstrate the problem, he would understand the fact affirmed in it. The same is true of the language of

inspiration; we may not readily comprehend how various predictions can be reconciled with each other; and yet there may be no obscurity in the language used. This is thus illustrated:

"Jeremiah prophesied respecting Zedekiah that his eyes should behold the eyes of the king of Babylon, and that he should be led to Babylon. Ezekiel prophesied that the Lord would bring Zedekiah to Babylon, but that he should not see Babylon, though he should die there. How could Zedekiah be carried to Babylon and see the king, but not see the city, in which he would live and die? An infidel might deny, and a neologist might allegorize. But what says history? 'Then they took the king and carried him up unto the king of Babylon, at Riblah, in the land of Hamath, where he gave judgment upon him. And the king of Babylon slew the sons of Zedekiah before his eyes; he slew also the princes of Judah in Riblah. Then he put out the eyes of Zedekiah, and the king of Babylon bound him in chains, and carried him to Babylon and put him in prison till the day of his death.'"—p. 653.

The writer shows that the figures are not introduced into the language of Scripture to render it more obscure, but to illustrate more forcibly—that symbols make the predictions more perspicuous. We are tempted to illustrate by another quotation.

"And when he was come unto us he took Paul's girdle and bound his own hands and feet, and said, thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him to the Gentiles." Why did the prophet use this symbol? Certainly it was not to make prophecy enigmatical. In the prophecy of Daniel symbols of another character are employed; but it is obvious that the language of the prophet is made more significant by them. The lion which had eagle's wings, the bear, the leopard, and the fourth beast without a name, but 'dreadful and terrible and strong exceedingly, with great iron teeth,' were fit symbols of the agents which God revealed by them. A very slight attention to this subject will be sufficient to convince every intelligent person that symbols, when their use is explained, give a distinct conception of the things which they represent. They have this advantage over a description by words only. Words have no resemblance to the ideas or objects, a knowledge of which they are employed to express. Symbols bear such a resemblance to the things which they represent, that we easily form from the one a conception of the other.

"But perhaps some may ask, why spend so much time to prove that the language of the prophet is intelligible? Our answer is ready. It is not to be disguised that one, who, perhaps, more than any other, has been regarded as the father of the exegetical studies in this country, is accustomed to speak disparagingly of all attempts to interpret the prophetic writings, his own and those of a few learned Germans, of course, excepted. It is also well known, that another individual, connected with one of our oldest theological schools, affects to sneer at those who believe that the prophetic Scriptures mean what they say. The sentiment that the writings of the prophets cannot be understood prevails to so great an extent, that but a few, even of the ministers of the Gospel, presume to give a positive opinion respecting what the prophets have revealed. Their writings are accordingly neglected; and those who advance positive opinions respecting them are held up to ridicule as vainglorious enthusiasts, or ambitious of the reputation of discovering some new thing."—p. 655-6.

That Scripture should not be allegorized, that it has no double sense, that a tropical interpretation should not be given to plain passages, are shown by numerous illustrations. This is a valuable article, and is worthy of being extensively read. It alone is worth a year's subscription to the *Journal*. We believe in abiding by sound rules of exegesis, whatever theory may be shattered to the winds by it. This article closes with the following:

"The time has come when orthodox Christians should seriously inquire, whether they will apply to the interpretation of the prophecies the same rules as they employ in defending the doctrines of grace against the Arminians and Socinians; or whether they will adhere to a mode of interpreting those Scriptures which relate to the future state of the Church, that fully justifies their opponents in their perversions of the sacred word."—p. 667.

Art. V. is on "The Chief Characteristics and Laws of Prophetic Symbols."

This is a repetition in a more brief and lucid form of the laws and characteristics of symbols as they have been before presented in *The Journal*. This is a valuable article; and treats of symbols under the following heads.

"I. The Nature of Prophetic Symbols." "II. The Classes of Symbols." "III. The Principles on which Symbols are employed." "IV. The Laws of Symbolization." "V. The questions which need to be considered in order to determine the truth of the foregoing views of the principles of symbolization."

These questions are thus enumerated.

"I. The Office of Symbols." "II. The marks by which the symbolic prophecies are distinguishable from those of which language is the medium." "III. The classification of the symbols." "IV. The principles on which symbols are employed." "V. Are the Interpretations given by the Holy Spirit to be regarded as a revelation of the principle on which Symbols are employed; and the laws by which they are framed, revealed laws by which all the other symbols are to be interpreted." "VI. The results to which these laws lead in the interpretation of the symbols."

Mr. LORD closes this article with—

"The obviousness of these laws, the ample proofs of their truth, the facility with which they may be applied, and the interest and importance of the events as at hand, entitle them to the serious consideration

of the people of God, and especially of those who fill the office of teachers and expositors, and make it their duty to employ them in the explication of his word. "To neglect or reject them, and follow other principles of interpretation, is to reject the key he has given us and substitute a false one in its place, which can only violate and distort the truth."—p. 694, 5.

The subject of this article is treated in a masterly and scientific manner. Those who cannot refute by legitimate arguments, should not scoff at principles so fully demonstrated. Expositors of prophecy who think to succeed in establishing a theory, independent of fixed rules of interpretation, should at this day be classed with those who would interpret language without regard to the rules of grammar.—Those who have no rules of interpretation, whatever their pretensions are, must be regarded as ignorant of the subject they attempt to teach. They may as well attempt to cross the Atlantic without a compass and chart, as to theorize at random respecting the declarations of the Almighty. We have no respect for such; and the time has come when they are beginning to be appreciated by those who are capable of discerning between demonstrations and declarations.

In following out Mr. Lord's rules, we do not see that we are necessitated to arrive at all Mr. Lord's conclusions; but we have no fears of correct rules leading to wrong conclusions.

The present number is the last number of the third volume. The next volume commences July 1st, so that the present is a favorable time to subscribe for *The Journal*, which is unquestionably the ablest periodical devoted to Scriptural exegesis in this country. We will forward subscriptions for any who wish. Terms, \$3 per year.

THE "CONGREGATIONALIST'S" REMEDY.

We have been somewhat disappointed in the termination of the articles of *The Congregationalist* on the Second Advent. After admitting that "this event is presented in the New Testament, as an object of intense desire, and a constant and predominant motive to action," and conceding that "the modern church does not, in this respect, conform to the inspired standard," after denying that Millenarianism is "the proper remedy of this defect," and promising to point out the true "remedy," we felt that we had reason to look with considerable interest for it. Were our expectations unreasonable?

For three weeks the ground was being prepared. The difficulties of Millenarianism were all brought to view, and every thing was seemingly arranged for the superstructure of the new theory. After so great a flourish of trumpets, and the discharge of so great a number of little and big preliminary guns, we had no question but that something of importance would be presented, to meet the expectations unavoidably excited by the preparatory labor. And what is the proposed remedy? Why simply we are to cultivate those feelings and emotions, which the modern church is not accused of having neglected; and we are to be definite in our teachings of the future! Wherein Millenarianism fails to encourage such emotions, or of being definite in its presentations of truth, *The Congregationalist* has neglected to inform us. We are therefore unable to perceive wherein its remedy is to be more effective than that which it would set aside.

Is this all there is to be presented, to induce the modern church to return to the standard of the apostolic church? Can it be that our great expectations of what we were to be favored with, are to be satisfied with so infinitesimal a remedy? In contrasting the ground occupied in preparation for the announcement of the remedy, and that of its presentation, we have been forcibly reminded of the great variety of comparisons by which such a contrast is illustrated. The story of the mountain and the mouse; the disproportion of the vestibule to the building; of the preface to the book; of the sack to the malt; of the cry to the wool, etc., would not be inappropriate to the present. If there is no greater remedy to be proposed, there is little to be feared.

We venture to affirm, that the church cannot be brought back to the apostolic objects of desire, and motives to action, except by the presentation of the same truths they presented. If we inculcate definiteness, we must at the same time preach definitely. Glorious imaginations of spiritual intelligences floating on moonbeams beyond the bounds of time and space may be sufficiently definite to some minds, but they will never make the church earnestly long for the Master's coming. To induce a love for this, it must be presented in all the glowing eloquence in which it is depicted by DANIEL, PAUL, and JOHN. It must be preached,—not as a spiritual development of some unknown kind; but as an actual reality fast proximating. The Scriptures of truth must be permitted to speak in all their vividness. The ministers of God must open the book and read, and let the words speak out, as they were wont to speak when spoken by inspired lips. And how can definite

ideas be communicated, except in the words of inspiration? Do we inquire respecting the nature and end of CHRIST's coming? Hear the answer on record.

"This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."—Acts 1:9-11.

"And to them that look for him shall he appear the second time without sin unto salvation."—Heb. 9:28.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me."—For proof that this will beat the resurrection, see Psalm 17:15—"As for me, I shall behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."—Job 19:25-27.

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."—Isa. 24:23.

"For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."—26:21.

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."—59:20.

"For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire."—66:15.

"I saw in the night visions and behold, one like the Son of man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7:13, 14.

"And then shall appear the sign of the Son of man in heaven; and then shall the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."—Mat. 24:30.

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants and to every man his work; and commanded the porter to watch."—Mark 13:34.

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all."—Luke 16:26, 27.

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."—John 14:1-3.

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming."—1 Cor. 15:22, 23.

"For our conversation (Politeuma, Citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."—Philip. 3:20.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"—1 Thess. 2:19.

"To the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—3:13.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord. Wherefore, comfort one another with these words."—4:16-18.

"Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him."—2 Thess. 2:1.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:12.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is."—1 John 3:2.

"Behold, he cometh with clouds, and every eye shall see him; and they also which pierced him; and all kinds of the earth shall mourn because of him. Even so, Amen."—Rev. 1:7.

"And I heard a voice from heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—21:3.

"He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus."—22:20.

"Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.—Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."—Dan. 2:34, 35.

"And in the days of these things shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—2:44.

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion

and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:13, 14, 27.

"For evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth.—But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . The Lord knoweth the days of the upright, and their inheritance shall be forever. . . . For such as he blessed of him shall inherit the earth, and they that be cursed of him shall be cut off. . . . Depart from evil and do good, and dwell for evermore. . . . The righteous shall inherit the land and dwell therein forever. . . . Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."—Ps. 37:9, 11, 18, 22, 27, 29, 34.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."—10-13.

"For behold I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."—Isa. 65:17-19.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:1-4.

"And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."—2 Thess. 1:7-9.

"But the heavens and the earth, which are now, by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men.—But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."—2 Peter 3:7, 10.

"For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."—Deut. 32:22.

"For by fire and by sword will the Lord plead with all flesh; and the slain of the Lord shall be many. . . . And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."—Isa. 66:15, 16, 24.

"For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.—But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs—they shall consume; into smoke shall they consume away. . . . But the transgressors shall be destroyed together; the end of the wicked shall be cut off."—Ps. 37:20, 38.

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psa. 50:3-5.

"Thy dead men shall live, together with my dead body shall they arise.—Awake and sing, ye that dwell in dust—for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."—Isa. 26:19-21.

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. 15:22, 23, 51, 52.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God—and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with

them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1. Thess. 4:14-18.

2 Thess. 2:1.—See chap. 1st.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of his Christ, and shall reign with him a thousand years."—Rev. 20:6.

"Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke 21:36.

Preaching definitely as inspiration preaches,—not substituting fables for truth, and soon those who hear will turn away in opposition to it; or they will regard the coming of CHRIST "as an object of intense desire, as a constant and predominant motive to action."

Admonition to them that meddle with Holy Things.

I conclude this point with the saying of SOLOMON, and let all men consider it: "It is a snare for a man to devour that which is sanctified, and after the vows to inquire." A snare hath three properties—1st, to catch suddenly—2d, to hold surely—3d, to destroy certainly. So was UZZAH taken ere he was aware; he did but touch the Ark, and presently he was caught. King UZZAH did but meddle with the incense, and presently the "leprosy was on his face."

JEROBOAM did but stretch out his hand against the Prophet, and presently it withered. And as a man falleth suddenly into it, so is it hard to get out.—UZZAH died in it presently. UZZAH languished in it all his life, and then died in it also. KORAH, DATHAN, and ABIRAM were no sooner caught in this snare, but it held them so surely, that as when all Israel else fled and escaped, they and their companions, most miserable men, were detained in it to their notorious destruction.

I might here take just occasion to remember what hath happened to many in this kingdom, that became unfortunate after they had meddled with Churches and Church-livings; but I will run into no particulars: let those men and those families, which are unfortunate as we term them, consider whether themselves, their fathers, or some of their ancestors, have not been fettered in this snare.

And let the Proprietaries of Parsonages also well consider these things. For if UZZAH died, that did but touch the Ark, to save it, what shall become of them that stretch out their hands against Churches to destroy them? If the stick-gatherer was stoned for so small a profanation of the Sabbath, what shall they look for, that by destroying the Churches, destroy also the Sabbath itself, (in a manner,) as taking away the place appointed to the public sanctification thereof? And if KORAH, DATHAN, and ABIRAM offended so heinously in meddling with the things of the Levitical Priesthood, though they employed them to the service of God, what have they to fear that usurp the things of the Gospel and pervert them wholly to their own use, from the service of God?—Yea, that pollute His Churches and Houses of Prayer to servele and base offices; leaving the parishioners uncertainly provided of Divine Service to the destruction both of Priesthood itself and the word of God in general.

Jesus Wept.

What a spectacle for men and angels to behold!—The Deity in tears—not for his own, but for another's woe! How forcibly does this scene throw

"Shame on those breasts of stone, that cannot melt, In soft adoption of another's sorrow;" and on those would-be proud hearts of the world, who think it beneath their dignity to shed tears, even though the blessed SAVIOUR hath said, "Blessed are they who mourn, yea, and they shall be blessed—for they shall be comforted."

Those who weep have the happy assurance that our Redeemer knows how to sympathize with them in their grief, for lo! Jesus wept; while those who laugh have no such consolation, as it is nowhere recorded that Jesus ever laughed; "for he was a man of sorrows, and acquainted with grief," from the day of his birth to the day of his cruel death. Mourn not then, O ye who mourn! for ye shall be comforted; the Lord hath said it, and he will not fail to fulfil all his promises. As the storms and tempests of this revolving globe clear and purify the atmosphere which enriches it, so do sanctified sorrows elevate and enliven the affections of our immortal souls; and we are thereby induced to look upward, and soar away on wings of faith, from the delusions and fascinations of this fleeting life, to the bright and glorious city, whose maker is God our Father, and whose foundations are eternal and immovable.

When sorrows and afflictions have this sublime effect, as they ever should have on the disciples of CHRIST, then, indeed, blessed are they who mourn, for they will remember, with consolation and comfort, that JESUS wept.

BIG TENT MEETING.—We have been requested to hold a Tent meeting in Wellfleet, on the Cape, about the first of July. We shall hold one as requested. Particular notice

CORRESPONDENCE.



THE THRONES.

BY J. M. ORROCK.

There is a throne of grace
For saints below;
There the weary have a place
To seek Jehovah's face,
And find a sweet solace
In weal or woe.

There's a throne of glory, too,
Where Jesus reigns:
This the Scriptures bring to view,
As prepared for those who do
The "narrow way" pursue,
While life remains.

There is a great white throne,
In dread array,
Where all must stand alone
And hear their deeds made known;
But Jesus claims his own,
In that great day.

But this great truth is plain,
All may have grace,
And steadfastly remain,
Till they in glory reign.
Far, far from grief and pain,
Where Jesus is.

To the first throne all *may* flee,
And mercy find;
At the last one all *must* be,
With joy, or grief to see
The endless destiny
Of human kind.

LETTER FROM P. B. MORGAN.

PRO. HIMES.—SIR:—Thinking a brief account of my late tour East would not be wholly uninteresting to our brethren, I now hasten to again pen a few lines for the "Herald."

Leaving home Feb. 14, I went to Vergennes, where being disappointed in taking the morning cars, I was obliged to tarry until the evening train; by which means I had the pleasure of spending a day with our beloved Bro. Bragg and family, for whose kind hospitalities may God reward them at the resurrection of the just.

Burlington.—Arrived at this place, but found no appointment for meeting, as the "Herald" containing it, for some reason, had not arrived. Burlington is not only one of the pleasantest situated towns on the Lake, but probably may be considered the emporium of Vermont; and I rejoice to say that even in this proud and wealthy place, God is not wholly without a seed to serve him. Our brethren here have a chapel, and though few, are yet faithful.

Waterbury.—Arrived and preached in this place Sabbath the 16th; found here a good company of faithful brethren, who, notwithstanding the fiery trials which they have had to try them, are yet firmly established, and rejoicing in the blessed hope of soon seeing our King in his beauty. The spirit of labor, and missionary zeal, which our brethren here seem to manifest, not only in word, but in deed, was truly cheering.

Montpelier.—Came to this place Monday the 17th, but was grieved to learn that there had once been a church in this place, but who, for the want of proper care on the part of those whose duty it is to care for the flock of Christ, and for the particular care paid by those who are not of us, but whose specific work is to divide and devour, they have been scattered; yet there are two or three who I believe are intelligently cherishing our blessed hope in this place. But I believe by a timely effort much good may yet be accomplished in this place.

Concord, N. H.—Arrived and preached in this place evening of the 18th. Found a good company of brethren, whose influence I think is generally felt in the city. We had a good congregation, and a pleasant, and, I trust, profitable time. The brethren here seem united.

Manchester.—Preached in this place evening of the 19th. The congregation, though not large, were very attentive and interesting. Our brethren in this place have suffered much by the many spirits that have gone out in the world; but the present unpleasantness, I trust, is that that pertains to financial affairs and will all be soon amicably adjusted. But let us all beware lest while we think we stand, we fall.

Nashua.—Came here the 20th, where I found a goodly number of brethren, who, too, had not escaped the trials so common to the Church while in this vale of tears, but now seemed united, and progressing. I had here the pleasure of being acquainted with our beloved Bro. Daniels, who at that time was laboring in N., and to good acceptance.

Sabbath 23d I spent in Essex, Mass., and preached to large and attentive congregations, especially in the afternoon and evening, and as we trust and pray, to the acceptance and benefit of some. The audiences were attentive, and conviction seemed to rest on the minds of some. The prospect here seemed truly promising, and we trust we shall yet hear of the outpouring of God's Spirit, and that many souls have embraced the truth in the love of it.

Bro. Elam Burnham labors here in word and in doctrine, and all seem united in laboring for the salvation of souls. Especially was I pleased to see the interest manifested in the Sabbath school, which was large and flourishing. Would that all our churches, and especially parents, would learn wisdom, and imitate the godly example of the Essex Church.

Tuesday 25th, I came to Salem, where I was happy to meet our beloved Bro. Osler, and form an acquaint-

ance with the beloved flock over which he presides. (Not as a pope, nor with "his foot on them," as he has been slanderously and wickedly reported to have said; for he affirmed that never such a thought entered his mind.) And a warmer attachment between pastor and people is seldom if ever found in this time of peril. Our Conference which commenced here the 26th was truly encouraging to my heart. The spirit of union, love, and zeal that was manifest by all our brethren in this noble and blessed Advent cause, together with the preaching, stirring exhortations, devout prayers, and joyful songs, constituted a time long to be remembered. And whereas there has been a certain report (published by a Professor) of our first day's meeting, and that differing from the report published by the Conference Secretary, and others of our brethren, and as I have often since been interrogated by many friends to know which was correct, I wish to say to one and all of those friends, that the reports published in "The Advent Herald" are, to my positive knowledge, correct.

Sabbath March 2d, I had the privilege, for the first time in my life, of spending Sabbath with Elder Himes in Boston, and am pleased to say (to those who may be interested to know, and a few, at least, there are, and probably that few never were more than now), that Chardon-st. Chapel is yet there, and not only that, but was at that time filled with an intelligent and highly respectable appearing congregation of spiritual worshippers; and which, notwithstanding its much talked about migration, I verily took for the "Chardon-st. Church;" but I am here reminded that I have never taken but one "lesson" (i. e. of a certain character), and belonging to the "less learned," I am very liable to be mistaken. But if at this time I was mistaken, will some good brother correct me; although I am aware that by some they are called seceders. But from what have they seceded? But suffice it to say, that to find so large a number, and they so well united in spirit, and so strong in the faith, assembled in the Chardon-st. Chapel, I was truly, though happily, disappointed, and finally came to the sober conclusion, that our brethren (as well as also opponents) may rest sure of this, that the Chardon-st. Church, with their pastor, do, and will live.

Tuesday evening the 4th I spent in Hartford, Ct., and was rejoiced to learn that notwithstanding the many trials peculiar to that Church, that there are yet a goodly number even in H. who are not only firm in the faith, looking for the blessed advent of Christ, but are also seeking for the unity of the spirit, the life and power of religion, and to have oil in their vessels when the Master comes. They occupy a commodious meeting house on Main street, formerly occupied by the Congregationalists, and at present are without a pastor, and dependent upon transient preachers for help; but may God give them a faithful shepherd, that will care more for the flock than for self, and add such as shall be saved.

I also called on the friends in Plymouth, Litchfield, and Kent, in all of which places I found the little church prospering. In many places in this region I was happy to learn, that they had been refreshed with a revival of God's work. Sabbath the 9th I spent in Albany, N. Y., and Sabbath evening in West Troy, where we had not only a pleasant, but, as we trust, a somewhat profitable time. Our brethren in these places are holding on, and seemed set like a flint Zionward.

Monday evening 10th I spent with the friends in Lansingburg. Found here a few friends that have but lately unfurled the Advent colors in L., and from the pleasant season we enjoyed in worship, we should judge the prospect was fair of ere long seeing a goodly number in this place who shall be found waiting when Jesus comes. Our brethren here, as in the two last named places, are enjoying the faithful, kind and judicious labors of Elder Gross.

Tuesday evening the 11th, I had the pleasure of again preaching in the Low Hampton Chapel, where, under the arduous labors of Elder Bosworth, the little flock seems to be prospering. And Sabbath last, had again the pleasure of worshipping and breaking bread with the dear little flock at home.

But I see I have written much more lengthy than I had purposed, and will only add, that everywhere I have been pleasantly disappointed in seeing the general spirit of unity that exists, and to find that the difficulties among us have effected so little. Truly the work is of God, and to him be all the praise. The cry everywhere is for more help. And if ever there was a time when the harvest was great and laborers needed, it is now. May God help us to it.

Yours, &c.
Addison (Vt.) March 17th, 1851.

TO THE BRETHREN.

BELOVED BRETHREN:—The exceeding great and precious promises of God, which throw their golden light over the future, have long interested us—long have they gladdened our hearts, and long have we looked for their fulfilment. But our Father in heaven has seen fit in his all-wise providence to bear with this rebellious world, and still we remain in it, and still he says to us, "Let your light shine," and still there is a specific work for us to do, which we have reason to think will be left undone unless we attend to it,—viz.: that of presenting to the world those portions of divine truth which relate to the personal appearing of our Lord to raise his dead and change his living saints, to cleanse the earth and establish his kingdom.

To this point our energies should converge—upon this they should concentrate, and we should always be ready to every good work which is calculated in its nature to best uphold and elucidate these truths to the world. There are several points upon which I think of addressing you through the columns of the "Herald," and I hope that whatever I may in weakness communicate, may be attended by the blessing of God, and thus do some good to the little flock who claim the promise of the kingdom. The point upon which I shall now address you is, the importance of union in effort among those who look for the return of their Lord.

The world in which we live furnishes us with lessons upon this point at almost every step. Trace the

river far back among the snow-capt mountains that gave it birth. You find the spot where a little water oozes forth from its mother earth—it forms a little rivulet, silently it steals down the mountain side, and soon it falls in and joins with another little rivulet, and another, and another, and then it has changed from the noiseless stream to the babbling brook—it rolls on and falls in with other, with which it unites, and by-and-bye it forms a river that helps make up the mighty deep, which bears upon its broad bosom the shipping of the world. Now what could a single drop of water do alone? I answer, *nothing*. It would evaporate with the morning's sun. But drops of water concentrated form the briny ocean, where the varied water craft of nations speed their way. Again: the earth, the air, the sun, and rain act in harmonious effort with the husbandman, and the result is, the earth waves with a luxuriant harvest, and the storehouses of the nations are filled.

Now the refreshing showers, the genial rays of the sun, the disposition of the earth to cause the seed to sprout and grow, if acting alone, would not produce a harvest, but all these agents combined with the efforts of the husbandman, produce the "blade, the ear, and the full corn in the ear." In all the affairs of life of any note, there is concentration of effort.

The farmer, unable to turn the sod with one beast, yokes them together, and with ease the work is all accomplished. He divides his work among his sons, giving to each the work they are best able to perform, and when the strength of all is required, they unite, each does his part and the work is done. Here is concentration of effort on a small scale, and its beneficial results.

A single man stands upon the banks of a river, and perceives that its water by a dam might be raised, and its power concentrated and used to profit. But it requires wealth, and skill, and labor that he is not in possession of. He communicates his ideas to some men of capital, and they unite their efforts. A dam is thrown across the river,—a cotton mill is built,—and soon we hear the spindle and shuttle, and the country is filled with its fabrics.

Again, we find an illustration of concentrated effort in our railroads. The strength and wealth of one man can do but little in these stupendous undertakings; but with the wealth and strength of many united, the mountains are brought low, and the valleys exalted—the iron pathway is laid—and soon we hear the bell, the whistle, and rumbling of the cars, as they hurry on to their place of destination. Now the lesson taught us in all these things is this—*everything of any note in this world is accomplished by concentrated effort*. If we were almighty in power, we could do wonders in an isolated capacity, but being finite, we cannot.

The history of all past time proves that all great enterprises are accomplished by concentrated effort. This world teeming with its millions, as a whole, have long since concentrated their efforts in an undertaking that affects our best interest, and that undertaking is against Christianity—against salvation by the cross of Christ. From the southern to the northern frigid zone, from the shores of the Pacific on our western border, to where the eastern sun first gilds the Indian mountains, unregenerate man cherishes a principle which if carried out would hurl the Almighty from his throne. Such is the vast army marshalled under the banner of the prince of darkness, that has from the fall of man put forth untiring and combined efforts to exterminate Christianity from the earth. They are ready to act in an individual, or an associated capacity, to prevent the success of the gospel. Our Saviour, when on earth, had painful evidence of this in his unjust sentence,—the scourge, the scarlet robe, and thorny crown—and he saw that it must be met on the part of his followers by combined efforts. He selected twelve to listen to his sacred truths, and afterwards to preach them, and when he had "finished the work that the Father gave him to do," he lifted up his hands and blessed them, and said, "Go preach my gospel to the world," &c. They went to one of Jerusalem's upper chambers and there they prayed, till like the rushing mighty wind the Spirit came, and then Peter preached as Peter never preached before, and three thousand hearts yielded obedience to Peter's Lord. It is said they were of *one heart and one mind*; they engaged in untiring and combined efforts to spread those precious truths that brought the Saviour to the cross. Persecutions followed, and they thanked God that they were counted worthy, and went everywhere preaching the word. Whether the world frowned or smiled, flattered or threatened, their work was the same—to preach the truth as they learned it from Jesus. Individually and collectively they were of "one heart and one mind," and their pious efforts shook the world. Now what was true of them, has been true of all reformers, in every age. God's blessings have invariably attended their humble and well-directed efforts. Their work has been a *specific work*, and they have prospered.

And now, beloved brethren, if it be true that every enterprise of any note in the world has progressed only by the *concentrated efforts* of its *true friends*, can we expect that the cause of our coming King will be advanced in the earth, unless those who love his appearing and kingdom shall in a more efficient manner *combine their efforts*? Have we any reason to expect that God will bless us in the neglect of this duty, in this cause, while he requires it in everything else? I think not. I have long felt that it was the duty of Adventists to be associated together in a *distinct body*. Beloved, think on these things, and in my next I will notice some objections brought against organization, and urge some reasons in favor of it.

TO THE CANDID EVERYWHERE.

BRO. HIMES:—I wish to say a few words in reference to the state of the Advent cause, and the Conferences past and future.

1. There has been a diversity of faith among us from the beginning; but that fact, alone, has never been an obstacle to our unity of feelings, or meetings, or labors. The coming of the Lord nigh, and the preparation of ourselves and fellow men for it, being paramount, and carrying us above all others, and

calling us out from all and uniting us in peace and love to hold up and spread this present truth. This, and this alone, was the original movement; no meddling with others' rights, peace or sentiments, by intruding our own peculiar notions; and consequently no complaint, ill-feeling, or disunion. Many still continue thus, and wish the cause to still.

2. But many, as they backslide in heart and faith, and lose their interest in the advent and preparation, become swallowed up in other questions, and keep pressing, and writing, and preaching them, and mean to make them go among the Advent body—willing or not, union or not,—under the stereotype plea of liberty and the whole truth; and if any do not like to have the churches distracted, and the cause discredited, and our views ridiculed in our own meetings, they cry out, "gags," "fetters," "iron yokes and bedsteads," to alarm and pervert souls, when they know it is only a trick, used for effect, to create sympathy. What a train of such persons and subjects have we seen and suffered from: The Bridegroom came—the door shut—feet washing—salutation—the Lord come—resurrection taking place—the kingdom set up—the seventh trumpet sounded—the millennium past—the first resurrection past—and last, and least, and worst, the return of the Jews—the millennium mixed with probation, multiplication, sin, death, missions, and judgments, with no devil! and a continued harping on the unconsciousness of the soul, or spirit. All these, by professed Adventists, in Advent papers and meetings, received, heard, preached, must be quietly heard against our faith, reason, feelings, harmony and good of the cause, or the above selfish alarm cry is rung in the meetings conferences, and papers. "The wise," "the faithful," the laborers, the honest of different views, have equally deprecated this, and avoided it, and keep to the true and first ground—the advent—the preparation—the cause uppermost, and self and its peculiarities behind and silent. With all such we are united in fellowship and love, and can labor with in harmony and peace, be they few or many. All such were invited and welcomed to the Salem Conference. All such there were received, united in it, and were blessed. The three preachers who were not received, with a dozen members of like cast, are those who, like Korah, Dathan, and Abiram, determine to rule or ruin, or like Milton's Satan, prefer to rule in hell than serve in heaven.

There are some scattered all through the land who are of them, and whose course has always been against Scripture order in the churches—conference rules conformed to their interests, and who are always opposers, disturbers, and hinder all progress, or upbuilding of the cause; who do nothing, and agree to nothing but disorder. Now, we have borne and endured as long as it is of any use. We feel if there are a few like Elijah and the 7000, or like Moses, Phineas, and Joshua, it is time they took a stand to labor together for the faith and hope of the gospel, with such members and churches as will co-operate, and know that our labor is not in vain, and thus strive to serve some. One good thing has already come by our course: the odds and ends of all disorder have concluded to agree, and are agreed in faith, and in purpose, and only need concert of action. That is just what we have said and labored to attain in our conferences, and by the "Herald," and which has met such long and labored opposition and selfish jealousy. Now we were thus united in the Salem Conference, and if they are, and will be in theirs, we have attained more this year than in seven years past! And if they and we are not together, still we shall do much more apart—laboring each in unity and concert—than together, distracted, divided, contending, and pulling all ways.

Again, it has compelled those who were against conferences, and who only attended them to oppose and prevent their doing anything, to wheel round and call for those like them to act with them. Now if all the elements of disorder and disaffection will only go together, and have a united, glorious, free conference, and add to their unity of faith and purpose, concert of action, and do something for the Advent cause, instead of distracting by crude notions and opposing all others, I say, Amen! Amen! It will be the best thing for us they have done in seven years. That is what we want. We had rather be with a few, united to build up in truth, purity, and peace, than with a multitude in disorder, for more will be done.

D. I. ROBINSON.

LETTER FROM C. I. PERCIVAL.

DEAR BRO. HIMES:—I cannot deny myself the gratification of expressing my feelings towards you, and the precious cause in which you are engaged, with my pen, although I am prevented by poverty from doing so in that more substantial way which I so earnestly wish. And did I not believe that the hand of a kind God is in all these things, I should be disposed to murmur that I can do no more in so good and glorious a work. But this much I can say, the "Herald" is a rich fund of instruction and comfort to me. Every thing that throws light upon the glorious subject of the coming and kingdom of our dear Redeemer, is valuable to me; and this the "Herald" has been doing for eleven years. I have had the privilege of reading it the most of the time since its commencement, and I do thank God that he has given you grace to follow the straight-forward, consistent, scriptural course that you have, unmoved by the many assaults of open and secret foes, and by the thousand strange and foolish question and notions which have been started among us, and by giving heed to which so many have made shipwreck of their faith.

In the last and severest trial which you have been called to endure, my heart has deeply sympathized with you. O, it is strange,—strange, what men may and do become. Who could have imagined that such things could have taken place as have within the year past? But it may teach us all a lesson, not to trust to strangers, let them make what pretensions they will, until they have been fairly tried.

The "seventh-day-sabbath" men are doing a good deal of mischief in these parts by their strange and (as I believe,) wicked doctrines. They consider every one who does not keep the seventh day, as

having the mark of the beast on them, and unavoidably exposed to the terrible vengeance of God, while they only are the children of God, consequently, a very large majority of our best and most useful brethren are (in their opinion) damned past remedy! Strange as it is, these things are actually so here. I should like very much to see a short editorial upon the evidences of the divine authority in changing the day of rest from the seventh to the first day of the week; although I am perfectly satisfied in my own mind, I might obtain some new ideas that would be valuable.

Should any door open by which I can do anything towards enlarging the circulation of the "Herald," or aiding you in your labors in any other way, I shall gladly improve it. Yours in love.

Hatley, (C. E.) Feb. 23d, 1851.

[These "Door shut" and "Sabbath" friends are very active in spreading their views. They think they are to constitute the 144,000. If so, they must be very active to make up the number. We shall publish an article on the "Sabbath" soon.—Ed.]

Melchisedek.

Bro. C. B. Turner, in his article on "Melchisedek," says: "When an angel appeared to Moses in the burning bush, he claimed to be the God of Abraham, Isaac, and Jacob.—Ex. 3:2-6. And Stephen, when he addressed the Jews, while his face shone as an angel's, claimed that this angel, the God of Abraham, the Lord of hosts, was the Prophet whom Moses declared God should raise up unto them, which Prophet, Peter says was Christ."—Acts 7:30-38; 3:19-23.

I think that if Bro. T. will examine those passages referred to more attentively, he will see that he has made a wrong application in saying, "that Stephen claimed that this angel was the Prophet whom Moses declared God should raise up unto them."

"This Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years. This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear. This is he [Moses] that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers: who received the lively oracles to give unto us."—Acts 7:33-38.

I appeal to every candid mind, if Stephen did not claim this Moses, and not the angel, to be the personage like unto that Prophet, whom God was to raise up!—for it is certainly Moses that is referred to in verse 38, "who received the lively oracles," (ten commandments,) for we read of no angel that ever received them.

JAMES CULROSS.

Rochester, March 24th, 1851.

Extracts from Letters.

Bro. J. CROFFUT writes from New York, March 24th, 1851:

DEAR BRO. HIMES:—I am fully satisfied with the course of the Herald, I am not ashamed to recommend it to any one as the best religious paper published in America, if not in the world. Complaints made against it, of a want of spirituality, it appears to me, arise from a love of something new, and when this taste is not gratified, uneasiness is manifested, and apathy, and coldness follow. Is it so, that Adventists "will not endure sound doctrine?" are "their ears turned away from the truth?" I would ask what effect does sound, practical preaching have on us? are we influenced by it to live more holily and more humble before God? and do those who preach thus receive the commendation and love of the brethren for the faithful discharge of their duties? or are such labors lightly esteemed, and the minister spoken of lightly, and as unfit for an Advent preacher? How little all our professions will avail us if we lack charity (love). We love to be pleased ourselves, but it will do us no good unless we love to please others for their good. Our great object ought to be to persuade our fellow mortals to come to Christ, and to come prepared to meet him in glory, also to strengthen, comfort, and edify by "sound speech (words) which cannot be condemned." There are places that are like refreshing green spots in a lonely, barren desert, and there the weary pilgrim traveller finds refreshing sympathy that cheers him on his way, and fills his heart with gratitude and praise, and there the "Herald" is prized as the almoner of good things. The time is at hand when the virgins will hear the trumpet sound that will awake them to the reality of the Bridegroom come, when they that are ready will go in with him, and they that have to get ready will be too late,—when some will be found smiting their fellow servants, and be cast asunder, and have their portion with hypocrites. O that tremendous day! Day and night my cry is, God have mercy! save, O save some at least, who are yet in their sins! And still I cry, Come, Lord Jesus! I want to enter into rest. I want to be with Jesus, and I want my friends there too, but I cannot carry them there! Beloved brethren, who of us will be there? Oh! who of us will not be there? O the shuddering thought! Brethren, are you all ready? You know "the day of the Lord is near, it hasteth greatly;" then do be in readiness for it, be watching and praying, "lest coming suddenly he (the Lord) find you sleeping." Have "oil in your vessels with your lamps." "Gird up the loins of your mind." "Be steadfast, immovable." Stand by faith, and have your hope securely anchored within the vale, and may Jesus soon send his angels and gather us all to meet him in the air, to be forever with him.

Truly yours.

Bro. H. BURSELL writes from Bolton (C. E.), March 18, 1851:

DEAR BRO. HIMES:—I have witnessed this last winter many blessed seasons, and have seen much of

the power of God made manifest in the salvation of souls. To his name alone would I ascribe all the praise. Notwithstanding we have had floods of opposition to withstand while holding up the truth before the people, yet it is evident that God is in the truth, for he has, and will ever defend it. Such opposers prove the authenticity of Paul's letter to Timothy: "For the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4:3, 4. It is evident that floods of errors have been poured out in the world in these last days, and the struggle betwixt truth and error has been very great. Yet notwithstanding, in this great struggle the truth has not been shaken, nor has it in the least lost its brilliancy in the eyes of its admirers. No, no, my brother, the truth has within a few years past shone forth with far greater lustre, and I verily believe that it will continue to shine forth more and more glorious even unto the end. Though it may appear unpopular in the world, yet I believe it was never more precious to saints than it is at present, for it is truly meat indeed, and drink indeed. It is an indispensable treasure, because it is our only light in the path in which we travel through this wilderness. It is our only guide to direct our steps to the everlasting kingdom of God. Were it possible that the truth should be shrouded with error, as some gladly have it, what a gloomy wilderness would this world appear. But blessed be God, we have nothing to fear on this ground, for the word of the Lord shall endure forever; heaven and earth shall pass away, but this word shall not pass away. I am truly grateful to God that he has bestowed on us such a treasure, upon which we can safely place our hopes for salvation. I hope you will continue in the same course that you have travelled to the present time, that is, with regard to the conducting of the "Herald." You have hitherto taken a very straightforward course, which is much admired by many of the brethren.

Sister DELIA A. SMITH writes from Geneva, (Wis.), March, 1851.

DEAR BRO. HIMES:—The "Herald" is a welcome visitor to me: God only knows how highly I prize the sentiments it advocates. I would sooner part with many things than part with it. We came here poor, and the Lord soon saw fit to take my companion to himself, leaving me with six children, and no home. I do not tell this, my dear brother, to complain, or find fault with the dealings of God; far be it from me; his grace has been sufficient, and I have often felt that it has been good for me that I have been afflicted. It has kept me at the feet of Jesus, where I ever wish to be found. I feel that I have reason to bless God that he has given me kind, obedient children, and some that have the fear of God before their eyes, who help me to sustain the family altar. The eldest three have by their exertions in teaching, kept the family together, and provided a comfortable home for us. My eldest son has the charge of the public school in this place, which numbers about one hundred and seventy-five scholars, his sisters acting as his assistants. You see, dear brother, that the Lord has dealt kindly with us, and not forsaken us, for which I feel we have reason to praise his name. I have exerted myself considerable the winter past to enlist the friends of Christ in behalf of your paper, and get them to subscribe for it, but as yet have not succeeded. Many of the doctrines are new to them, yet they acknowledge that they are Bible doctrines. Some few appreciate its sentiments, and often call for it, but are to poor to take it. I shall continue my exertions, for I feel that it is a light that shines in a dark place, and I want the people enlightened. The cause of religion is alarmingly low in this place at present, although our pastor has been very much engaged for some time. He is an humble and devoted man. I sent him your first ten tracts that were stitched together; he read them and spoke highly of them. The harvest is truly plenteous, but the laborers are few. We have for the most part an intelligent population, capable of appreciating good Bible doctrines. I have often felt if we had a few such men as some of our Advent ministers whom I have heard preach at the East, they might do a great deal of good, for I believe the Lord will bless his own truth. I know of not one person in this place of like precious faith with myself.

Bro. J. A. VARNEY writes from Melvin Village, (N. H.) March 17th, 1851:

Bro. HIMES:—I have not been insensible of your trials, nor the course that your enemies have taken to embarrass and destroy you. We truly are in a world of trouble. If it was not for the blessed hope just ahead, I fear we should all faint and fall by the way, through discouragement. But when we look at the blessed promises in his word, and think of the glory that will be revealed at the revelation of Jesus Christ, it outweighs all the troubles and trials we have here, and encourages us to press forward. Be of good cheer, Bro. Himes, live near the Lord, the enemy's race is short, and we have the blessed assurance in his word that the Lord knows them that are his, notwithstanding we may be slandered and condemned of men. Yes, dear brother, God is a righteous Judge, and will soon bring all the works of all men to light,—this is a consolation to all true followers of Jesus. But notwithstanding the saint feels a consolation in these things, yet he feels to mourn when he thinks of the doom that awaits those that are seeking his destruction without a cause. Yes, they mourn when they think of the havoc made in the flock. O how cruel it is when we are laboring, with all our ability, to do good, to have false hearted brethren throw every obstacle in their power in our way to destroy our character and usefulness; but so it is, and always has been and always will be, till Jesus comes and takes his great power and reigns. May the Lord hasten that day. Amen.

Bro. L. DUDLEY writes from Derry's Mills (N. Y.), March 21st, 1851:

DEAR BRO. HIMES:—I have just returned from a

short tour to the West. I stopped first in Norfolk, and held a meeting at Bro. Haskell's, and left appointments for the next Saturday evening and Sabbath. On Wednesday I went to Massena. Called at Bro. J. Danforth's, where I was made welcome. Bro. Bush was very sick with the erysipelas. I found him in severe suffering. He was taken in the middle finger on his right hand, and it soon spread through his hand and arm, which was inflamed to his elbow. His eldest daughter had just recovered from the lung fever. But their trust was in the Lord. I preached twice. On Saturday I returned to Norfolk, where I preached to good congregations. They had not heard much on the Advent, and it made them search their Bibles. I had great liberty in giving the reasons of our hope. I think some seed fell on good ground there. I returned to Massena on Tuesday, and spent the week in different parts of the town with the brethren. We had a soul refreshing season in commemorating the sufferings of our dear Saviour, after which we administered the sacrament to Bro. Bush on his sickbed, and to his wife, who was sitting by his side. God's blessing was on us. I came to Brazier's Fall, and found the friends strong in the hope of the coming kingdom. I called at Clinton, where I staid from Wednesday evening until Monday morning. Preached each evening and three times on the Sabbath. The Lord was with us of a truth: the friends were comforted and encouraged, and we trust others were profited. My prayer is that God will take care of his cause in Clinton. I feel grateful to all for their benevolence and kindness to me.

Bro. R. MORAN writes from Lawrenceburgh, (Ind.) March 5th, 1851:

DEAR BRO. HIMES:—Bro. Artemas Brown has been among us, commencing last Wednesday evening, including Sabbath and Sabbath evening, giving us five discourses. In these were enunciated a vast amount of truth. It was indeed comforting, like water to the thirsty soul in the desert. He had been here about a month before, and gave three discourses. Not being at home, these I did not hear, but others said they were able and full of truth.

The audiences were much larger than I expected they would be, and strange though it may seem, you never saw audiences give more attention, or be more orderly, notwithstanding nearly the whole of them were "outsiders." I think serious impressions were made. We are weak here in numbers, and in faith, too. May our merciful Lord help us. There are but two males and two females looking for the near approach of the eternal kingdom.

Yours in the faith of a literal kingdom, and which I believe to be near, and which will not be left to "other people," but will consume and destroy all these kingdoms, and stand forever. Amen.

Bro. J. M. ORROCK writes from Stanstead (C. E.), March 11th, 1851:

DEAR BRO. HIMES:—The cause of Christ in the eastern townships of Canada seems to be in a prosperous and better condition than it has been for some time past. The brethren feel the necessity of having things set in order, and of obtaining regular preaching. The prayer meetings in many places are of an interesting character, and we trust good has been effected within a few months. Nearly all my time this winter has been employed in travelling from place to place, and proclaiming the glad tidings of the kingdom of God at hand. The harvest truly is plenteous, but the laborers are few.

As to the "Herald," I am well pleased with its contents. The lectures of Dr. Cumming are worthy of being read by all. They are calculated to inspire the Christian with confidence, stir him up to duty, and encourage him in his journey towards the celestial city. The letters from correspondents are likewise cheering, especially from those whom we have seen. Where are Bro. Shipman, Buckley, and many others, that they do not write more frequently? Should they not be "willing to communicate?"

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in ME, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

Bro. FRANCIS F. KEYES died March 20th, 1851, at Westminster, Mass., aged 31 years and six months. He was born at Newton Upper Falls, where his parents and friends still reside, who have been called to this sudden and painful bereavement. He professed religion when about 12 or 14 years old, united with the Baptist Church, and remained an acceptable and exemplary member for many years. In 1842 he heard lectures on the Second Advent at Dover, Mass., and became interested and convinced of the truth, which infused new life and energy into his soul, and he became active in meetings, holding up his blessed hope to all for their conviction and joy. He was much respected as a man and a Christian where he was known. He held fast his hope and faith in the Advent nigh, and read the "Herald" with interest, and supporting the cause to the last. He was crushed in the gearing of a paper-mill, while oiling the machinery, which started while he was upon it. An arm, side, and leg were dreadfully crushed, and he lived only about two hours; during which he had his senses, and conversed most of the time. He regretted that he had not been more faithful to his Saviour, and yet rejoicing that he had an interest in him, and was ready and willing to go. He exhorted all to prepare to meet the Lord. May God incline to do so, and sanctify this providence to all friends, acquaintance, and the Church.

D. I. ROBINSON.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHETIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

TO AGRICULTURISTS, HORTICULTURISTS, AND FLORISTS.

THE following valuable books have just been published by JOHN P. JEWETT & CO., No. 17 & 19 Cornhill, Boston.

Breck's Book of Flowers.

Being a complete guide to the cultivation of a Flower Garden. By Joseph Breck, Esq. Price, 75 cents.

Schenck's Kitchen Gardener's Text Book.

A thorough work on the Management of the Kitchen Garden. By Peter A. Schenck. Price, 50 cents.

A Treatise on Hot Houses,

Their Construction, Heating, and Ventilation. By R. B. Len-
chairs, Esq. Price, \$1.

Cole's American Veterinarian,

Or, Complete Farrier. By S. W. Cole, Esq. Price, 50 cts.

Cole's American Fruit Book,

Or, Complete Orchardist. By S. W. Cole. Price, 50 cts.

45,000 copies of Mr. Cole's two excellent books, have already been published. The above valuable books are for sale by the principal booksellers throughout the country.

Five hundred Agents wanted, to sell the above in every State in the Union. Address (post paid) the subscribers. Copies of the above will be sent by mail, when the price is enclosed to the publishers.

[m. 22-4.]

GREAT COUGH REMEDY:

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THE uniform success which has attended the use of this preparation—its salutary effect—its power to relieve and cure affections of the Lungs, have gained for it a celebrity equalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full belief that it will subdue and remove the severest attacks of disease upon the throat and lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is their opinion of the CHERRY PECTORAL, may be seen in the following.

Valentine Mott, M. D., Prof. Surgery, Med. Col., N. Y. says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

The Right Rev. Lord Bishop Field writes in a letter to his friend, who was fast sinking under an affection of the lungs: "Try the Cherry Pectoral, and if any medicine can give you relief, with the blessing of God that will."

CHIEF JUSTICE EUSTIS,

of Louisiana, writes, "That a young daughter of his was cured of several severe attacks of Croup by the Cherry Pectoral."

ASTHMA AND BRONCHITIS.

The Canadian "Journal of Medical Science" states, "That Asthma and Bronchitis, so prevalent in this inclement climate, has yielded with surprising rapidity to Ayer's Cherry Pectoral, and we cannot too strongly recommend this skillful preparation to the profession, and public generally."

Let the relieved sufferer speak for himself:

Hartford, Jan. 26, 1847.

Dr. J. C. Ayer—Dear Sir:—Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to send you this acknowledgment, not only in justice to you, but for the information of others in like affliction.

A slight cold upon the lungs, neglected at first, became so severe, that spitting of blood, a violent cough, and profligate night sweats, followed and fastened upon me. I became emaciated, could not sleep, was distressed by my cough, and a pain through my chest, and, in short, had all the alarming symptoms of quick consumption. No medicine seemed at all to reach my case, until I providentially tried your Cherry Pectoral, which soon relieved and now has cured me.

Yours with respect,

E. A. STEWART.

Albany, N. Y., April 17, 1848.

Dr. Ayer. Lowell—Dear Sir:—I have for years been afflicted with Asthma in the worst form; so that I have been obliged to sleep in my chair for a larger part of the time, being unable to breathe on my bed. I had tried a great many medicines, to no purpose, until my physician prescribed, as an experiment, your Cherry Pectoral.

At first it seemed to make me

THE ADVENT HERALD.

BOSTON, APRIL 5, 1851.

A Proposition.

We send the *Herald* to quite a number of ministers, of different denominations, who are pleased to receive it and to give it a candid reading. Not believing all that is contained in its columns, it is not expected that they will be paying subscribers. It is supposed that a still larger number would be willing to give the *Herald* a candid reading on the same terms. A benevolent brother has placed at our disposal the means to send it to such—the number not exceeding two hundred, for one year. Brethren, therefore, who are acquainted with ministers in the several churches, who would like thus to receive it, may forward their names, and that number of them will be supplied with the *Herald* weekly.—Before sending such names, it would be best to ascertain, if the reception of the *Herald* would be pleasing to those for whom it is thus ordered. This will not prevent those who now send and pay for the *Herald* to clergymen of their acquaintance, from continuing to do so. If any wish to aid us in sending to still a larger number than two hundred, they also will act accordingly. Will friends sending us the names of clergymen, also name the denomination to which they belong?

Indebtedness to the "Herald."

THE following estimate is independent of over 500 copies we send out weekly without pay.

No. of bills sent to persons owing \$2 and over, 777, amounting to	\$2446 00	
No. of persons owing for vol. 6 at end of the volume, to whom bills were not sent, 893, amounting to	895 00	
Making 1672 persons to be heard from; and due the office for "Herald" at commencement of vol. 7 Since paid by those to whom bills were sent, 199 persons	\$3341 00	
Since paid on last vol., to whom bills were not sent, 146 persons		146 00
No. of those who have announced their inability to pay, and whose accounts have been cancelled, 101		363 00
		936 00

Still to be heard from, 1226 persons, owing

\$2405 00

On the 15th of March, we discontinued the *Herald* to 182 persons, each owing \$4 or over, to whom we had sent bills amounting to \$734, and from whom we had heard nothing. And also to 218 free persons, to each of whom we had sent from four to seventeen volumes of the *Herald*, without hearing from them whether it was a welcome visitor, and whose accounts, if charged, would amount to \$1811—making 400 stoppages, to whom the paper has been sent to the amount of \$2,535 without pay. There are still large numbers to whom we must discontinue the *Herald*, unless we learn whether it is sufficiently prized by them to make it advisable to subject the office to the expense of sending it.

TOUR TO VERMONT.

We left home, in company with Mrs. H., March 13, and arrived at Waterbury in the evening in season for meeting. Bro. PARKER and our son (JOHN) met us at the depot, and took us to the house of Bro. P., which is truly a home for the pilgrim. Our son has been residing in the family of Bro. P. for the last six months. His health is much improved.

In the evening we gave a lecture to a good audience, and continued the meetings to the 14th, giving five lectures in all. The attendance was not large from abroad, but good in the town. A very good interest was awakened, which we hope may not be lost. The Church is steadfast in faith, and exerts a healthy influence in this region. Its trials have been a blessing. They are much in need of an able minister. A new field of usefulness is opening to them. May the LORD provide.

On the 15th and 16th, we gave five lectures in Stowe, in the old Congregational house. We had very large audiences, who gave great attention to the word. A few weeks since, Bro. Cummings gave a course of lectures at the West Branch, a few miles distant, which resulted in much good; and we can but hope that the late efforts in the different parts of the town will result in the greatest good.

On the 18th, Bro. PARKER took us to Waitsfield, where we spoke in the afternoon and evening to good congregations. Bro. CLARK resides in this place, and is exerting a good influence for the Advent cause.

On the 19th, Bro. CLARK took us to our next appointment in Warren. We were kindly received by Bro. CARDELL. We had good congregations, to whom we gave two discourses; we hope not without profit. There are but few Adventists in this place, but many are inclined to look with favor upon the subject.

On the 20th, we came to Granville, where we spoke in the afternoon and evening. There being a general epidemic in town, the audiences were not very large, yet we had a good hearing, and the faithful few were much comforted and encouraged.

On the 21st, in company with Bro. C., we came to Rochester, and put up with Bro. BAKER, who it appears was the fruit of Father MILLER's labors in this town some ten years since. Bro. B. said that he was the *only one* who was converted under that course of lectures. This fact reminded us of the oft repeated and earnest prayers of the good old man, in almost every place, that "GOD would give him one soul." Thank GOD, he did give him one in this place, who is a shining light, and an honor to the cause. Besides Bro. B., some professors were enlightened on the hope, who are still looking with interest, and who greeted us kindly. We gave four lectures in the Methodist house. On Sabbath the 23d, we had very large audiences. We can but hope for good results.

On the 24th, we returned home much exhausted, but after a few hours rest came to Clinton, Mass., and continued over the Sabbath.

Here we gave seven lectures to the infant society, which, by the blessing of GOD, has risen in a short time from a

small beginning to considerable strength and usefulness. Our meetings were interesting, and some were blest, and good was done in the name of the LORD. Bro. HEATH rendered us much aid.

In our late tour we have enjoyed good health most of the time, and have given from eight to twelve lectures a week, besides much conversation with inquirers, and with brethren who greeted us everywhere with kindness. We have abundant reason to thank GOD for his mercy towards us in this time of our special trial. GOD is doing all things well. The workers of iniquity will fall, and the true-hearted and faithful will rise. Let none be disheartened. Let us be steadfast and immovable, always abounding in the work of the LORD. We shall reap, if we faint not, and reap soon.

On the 28th, we gave a lecture in Fitchburg, Mass. We never had a better hearing in that place. The cause is rising there. Bro. MERRILL has been useful among them, but is soon to leave. If they could have the services of a judicious pastor, they would do well. May GOD provide. Never was there a time when more could be done in that place than now.

"Progress" in Delusion.

We cut the following advertisement from the *Tribune*, a few days since. It purports to be the Prospectus of a Journal to be published at Auburn, in this State, at \$1 per year. It reads as follows :

"PROSPECTUS.—*Disclosures of the Interior and Superior Care for Mortals.*—This publication is dictated by Spirits, by them edited, superintended, and controlled.

"Its object is the disclosure of Truth from Heaven, bringing mankind into open vision of Paradise; open communication with spirits redeemed; and proper and progressive understanding of the Holy Scriptures, and of the merits of JESUS CHRIST, from whom they originated in inspiration absolute, and of whom they teach, as the only Saviour of a dissevered and bewildered race.

"The circle of Apostles and Prophets are its conductors from the Interior, holding control over its columns and permitting no article to find place therein, unless originated, dictated, or admitted by them;—they acting under direction of the Lord Supreme.

"JAMES CONGDON, CHARLES COVENTRY, ANDREW L. WILSON, and LONSON BUSH are its Publishers and Proprietors; they have become, in full confidence of mind, disciples of the Lord; and being present external agents of the Circle Apostolic and prophetic; acting under direction, while faithful, as instruments for the distribution of truth."

Here, then, we have the "Spirits" going into the publishing line, and driving a close competition with Joe Smith and the Mormons. The slow process of getting at knowledge by the "rappings" is, we suppose, to be superseded, and the "rappers" will find that their "occupation's gone." They will be voted a "slow coach," and plainly "behind the age."

But this matter is too grave for ridicule. It is a sad commentary on the times in which we live, and calculated to show Christians the necessity of holding fast by the "sure prophecies," and praying for wisdom from on high.—*N. Y. Recorder.*

Be Contented with your Business.

From a recent number of that most excellent periodical, *Chambers's Edinburgh Journal*, we quote the following concluding paragraph of an essay on the duty of being contented with the business with which we are engaged, and never to regard it with shame or dissatisfaction.

"The supposed capabilities of a man for another employment should never have the effect of making him despise or neglect his present one, however humble it may be. If it is worth our while to do a thing at all, it is surely worth our while to do it well. If there be any false shame on the subject, it ought to be banished by the reflection, that there are a vast number of men of worth and talent superior to ours, laboring, and laboring cheerfully, at still meaner employments. Besides, it should ever be borne in mind, that even in comparatively obscure situations in life, there may be, and is, the greatest earthly happiness. By a due culture of the faculties, by refining the sentiments, a common blacksmith may enjoy a satisfaction of mind equal to that of the greatest man in the parish. One who values genius merely as a means of advancement in the world, cannot know or feel what genius is. Yet on this false estimate are based a great proportion of the dreams which disturb the existence and fritter away the energies of youth. It is not spiritual, but temporal glory for which the common visionary pants. It is not the souls of men he desires to take captive, but merely their pockets; the paradise which opens his mind's eye beyond the counter, is composed of fine houses, gay dresses, and luxuriant meals. The meanness of such aspirations, enables us to say without compunction, that he who indulges them, no more possesses the intellectual capabilities he fancies, than he is likely to enjoy the substantial rewards of industry and perseverance."

Isaiah Sawn Asunder.

"Tradition—whether true or not, we cannot decide—asserts that 698 years before Christ, Isaiah was sawn asunder. Cruel close to such a career! Harsh reply, the sawing asunder, to all those sweet and noble minstrelsy. German critics have recently sought to *imitate the operation*, to cut our present Isaiah into two. To halve a body is easy; it is not quite so easy to divide a soul and spirit in sunder. Isaiah himself spurned such an attempt. The same mind is manifested in all parts of the prophecy. Two suns in one sky were as credible as two such flaming phenomena as Isaiah. No! it is one voice which cries out at the beginning, 'Hear, O heaven, and give ear, O earth!' and which closes the book with the promise, 'And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come and worship before me, saith the Lord.'—*Gilligan's Bards of the Bible.*

Napoleon a Myth.

An English writer, to illustrate the absurdity of Strauss's method of reasoning in regard to the New Testament, attempts to show that Napoleon was not a real person, but a myth, meaning the "godless revolution."

"No answers to the Greek negative *ne or non*, the English *no*, the German *nein*. *El*, as every one knows, is the name of God: *Noel*, therefore, is the same as *atheos*, godless. *Open* actually occurs as the name of a wheel in Ezekiel, in Exodus 14:25, and many other places. In its contracted form it denotes a *period* or *revolution* of time. 'It is impossible,' says Dr. Newlight, 'to resist these little obvious, but on that account more striking evidences of the antiquity of the document. The framers of the story of Napoleon were aware of the true etymology of *Noel-open*. Hence they represent a great literary bugbear (Lord Byron) as signing his name *Noel Byron*, just as Shelley is said to have written *atheos* after his name in the album at Chamouni.'

THE ADVENT HERALD.

Anniversary Conferences.

NEW YORK CITY—May 6th, and continue several days. It will be held at Hester-street, as usual.

BOSTON.—June 2d, and continue several days, at Chardon street Chapel.

These meetings will be improved for the comfort and encouragement of the saints among ourselves, and for the enlightening of others on the subjects of our faith and hope.

A number of lectures will be given, which we hope will be published for the benefit and enlargement of the cause.

In this time of trial, as well as of deep interest of the Advent movement, every friend of the cause should make a special effort to be in attendance, and do what he can. Come from the east and the west, the north and the south, and make one more united effort in the cause of our coming King.

To Correspondents.

J. BIRD.—Your letter was duly received. You are right in regard to those persons. They not only pervert our words, but the words of GOD! "Men of corrupt minds, reprobate concerning the truth: but their folly shall be manifest to all men."

J. N.—His stories about the *dead*, are like those about the living; if anything more false.

J. B.—All that was intended to be done, was done at the Salem Conference. The charge that we did not carry out our intention is characteristic. He judged "out of his own heart."

W. TROWBRIDGE.—Bro. L. HERSEY has not gone off with the conspirators, but is still steadfast. When the Chardon-street Church was purified by the secession of the conspirators, he came and joined the Church there—knowing all the facts, and acquainted with all parties.

P. EATON.—We cannot conceive that the midst of the week affects the ending of the days; it only shows the time of the crucifixion in the last of the seventy weeks. We sympathize with you in the hope of being of the number of the redeemed at the end of the days.

S. M. W.—We purpose saying something about the rappers soon.

BRO. HUTCHINSON called on us on his way home to Canada. While his health is somewhat improved, he has had a relapse to some extent, through a few efforts to preach. Consequently the friends in Canada must not expect too much from him at present.

BUSINESS NOTES.

W. R. Howlett, D. Percival, N. A. Hill, A. Morrill—Have called your accounts, and will continue.

J. Frost—To No. 521.

D. W. Boss—Well.

E. Newton, \$5—Pays to 534 with Children's Herald, and books to be sent after July.

O. D. Eastman—Sent you fifty Addresses in Bro. Pearson's bundle, and now send fifty again, for the \$1 50 you sent. We did not recognize your initials until after the bundle was sent.

A. Brown—Sent you books to Cincinnati the 28th, by Thompson's express.

J. Eshelby—You have paid to No. 507.

J. Stewart—Cannot find your Post-office address on our books.

S. Chapman—Sent you books as directed, on the 4th.

S. Foster, Jr.—Sent books the 1st by Cheney's express.

A. S. Himes—Sent books "Earle's."

J. Cummings—I. E. Hazen's acct is cancelled.

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

Daniel Green..... 1 00
A. Little..... 75
S. M. Whitney..... 1 00

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

E. H. WHITEMORE, of Atherton, Ill., stops his paper, owing..... 2 00

Total delinquencies since Jan. 1st, 1851..... 115 38

TO AID IN THE EXPENSE OF SUPPLEMENT NO. II.

Previous receipts..... 14 00
F. M. Bery..... 1 00

Total receipts..... 15 00

Still unpaid..... 30 00

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the *latest*, by Tuesday evening; otherwise, they cannot be inserted until the following week.

Bro. Himes will preach in Providence April 3d and 4th; Bristol, R. I., 5th and Sabbath, 6th; Lowell, 10th, 11th, 12th—Evenings, and Sabbath, 13th.

The Advent church in Hartford regularly hold their meetings in the meeting-house occupied by them during the last year. Bro. Edwin Burnham will preach there the first Sabbath in April, and is expected to remain there several weeks.

J. B. TERRY,
R. K. STARK,
SIDNEY HALL,
A. CLAPP.

Hartford, Ct., March 28th, 1851.

Bro. Himes—Will you will please give notice in the Herald, that I will preach in the following places: April 5th at Chicopee Falls, at 7 P.M.; the 6th at Cabotville, at 10 1/2 A.M.; in the evening at Springfield, at 7 P.M.

Abington, March 22, 51.

Bro. J. Cummings will hold a conference at Bradford Mill village, N. H. (in the chapel), commencing Thursday, April 11th, at 1 P.M., and continue over the Sabbath. He will preach in Warner, near Waterloo, evening of the 16th.

Bro. F. H. Berick will preach at Kennybunkport, Me., Sabbath, April 6th; Augusta, Sabbath, 13th; Richmond Corner, Sabbath, Litchfield, Me., April 11th, 4 P.M.; Richmond, Sabbath, 13th; Bruswick, 14th, evening.

Bro. A. Brown will preach in Greenbush, O., Sabbath, April 13th, (where the brethren may appoint), and remain in that vicinity two or more Sabbaths.

Bro. Prosper Powell will preach in Waterbury, Vt., Sunday, April 13th; Montgomery, Sunday, 20th; Richford, 27th; Troy, May 4th; Derby Line, 11th.

Bro. Thomas Smith will preach in Brewer, Me. (in the school-house near Bro. I. Clewley's), the second Sabbath in April; conference, Saturday; third Lord's day, Carrington, school-house; Mill Creek—fourth Sabbath in April, Bangor, school-house, Barker'sville.

Bro. Edwin Burnham and H. F. Berick will preach in Clinton the first Sabbath in May.

Bro. Philo Hawkes will preach in



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